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Zion's Herald.

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LET ME SUP WITH THEE.

BY REV. DAVID H. HALL, D. D.

Blest Master, when around Thy board
Guest and disciple meet,
Furnish me with the least of these,
To come, and take, and eat.

I ask not who may gather there;
If scribbles or Pharisee,
Or penitent, shall with Thee sit,
Lord, let me sup with Thee.

I know, when at the primal feast,
The blessing fell upon
The bread and wine, with those who came
Judas was there, and John.

Not mine to say with dainty pride,
Whom Thou shalt bid with me,
Enough, dear Lord, if I may share
The bread and wine with Thee.

I dare not, 'mong the hidden guests,
Assume the highest seat,
Honored and grateful, if I may
Sit at the Master's feet.

No claim have I with loving John,
To lean upon Thy breast,
If at the table, Lord, with Thee,
I am supremely blest.

LETTER FROM EUROPE.

BY REV. A. STEVENS, LL. D.

The journals have reported to you
the late celebration of the "Jubilee"
of the Reformation in Geneva—a
public fête which is observed every
half century. As few of the people
who once witness it can hope ever
again to share in it, they make the
most of it. This was the 350th anni-
versary of the great epoch; nearly a
week was devoted to it, with daily
assemblies in the churches, banners
waving on their towers, commem-
orative medals and books distributed,
especially to the school children, pro-
cessions of the latter with bands of
music, and a dinner given to them
in the open air, etc.

The Reformation was rather tardy
in its inauguration here. Nearly a
score of years elapsed after Luther's
"theses," at Wittenberg, before its
date in Geneva. Even Berne claims
precedence in it by some seven years,
and many other Swiss towns claim a
similar honor. But though its Gene-
van date was as late as 1535, the new
German opinions were fermenting
among the people as early as 1522.
The eloquent monk, Lambert, from
the south of France, who afterwards
became noted in the German move-
ment as the Reformer of Hesse,
preached them here to crowded as-
semblies in the latter year; but he
found it convenient to hasten away.
A bishop ruled the city, with a host
of priests and seven hundred monks,
and opposition to them was perilous.
Traveling merchants, however, and
colporteurs from Germany scattered
the good seed and set the people
thinking—for Geneva was a thor-
oughfare of Europe and a centre of
the old "fairs." Not a few of the
townsmen spoke out against the pre-
valent superstitions and the vices of
the priests and monks. Popular sat-
ires, jocose placards, and sometimes
sarcastic street *clari-vari*, were per-
petrated against them, but never
without danger. A citizen, Olivetan,
became famous by his courage for
the new opinions, and, later, made a
translation of the Bible, "the source
of all later French versions." When
the Reformers arrived in the republic,
Olivetan served the good cause as
their brave and steadfast friend in
weal and woe.

In the autumn of 1532 arrived the
real founder of the Reformation in
Geneva—Farel, who initiated it in
more Swiss towns than any other
man, and who is called the "Apostle
of Helvetia," the "Scourge of the
Priests," the "Greatest Missionary
of the Reformation"—a little man,
of red beard, brave but benevolent
eye, resonant voice, and, perhaps,
the best popular orator of the whole
Reformation. His soul was heroic;
he had been mobbed, wounded, hunt-
ed down, in many places in France
and Switzerland, but could not be re-
pressed. Olivetan received him and

his traveling companion, Sannier. At
first they only conversed with citizens
at Olivetan's house; but soon the
gatherings there became a consid-
erable congregation. The ecclesiastics
were alarmed, the people agitated,
the monks armed themselves and
clamored in the streets, and the Re-
formers were summoned to give ac-
count of their doctrines before the tri-
bunal of the church. They confront-
ed it under the protection of the civic
authorities. Farel courageously at-
tempted to address the noisy assem-
bly, but the priests and monks raged,
and a *mêlée* ensued. Shouts to drown
them in the Rhone menaced them,
but Farel made out to say something
for his cause. They sent him into a
galley while they deliberated; there
an arquebuse was fired at him, and he
barely escaped the ball. Brought
again before the tribunal, they were
denounced and ordered out of the city
within six hours on "penalty of
fire." They refused, however, to go
out, for the street roared with oppo-
sition; and eighty ecclesiastics stood
there armed and ready to attack
them. A priest kicked Farel and
forced him, Sannier, and Olivetan
into the street, where they would have
been slain had not a magistrate oppor-
tunately arrived and conducted them,
"wounded and bleeding" from the
blows of the mob, to a place of safe-
ty, and the next day sent them away
in a boat on the lake.

Farel quickly sent to the city one
of his best disciples, Froment, to
whom we owe a history of these
troubled times. He opened a school
professing for the gratuitous teach-
ing of French, but really for the
teaching of the opinions of Luther.
He was soon expounding the New
Testament to a crowd of pupils. The
people heard of him and forced him
to preach in the open air—the first
positive sermon of the Reformation
in Geneva, on a right good text for
the occasion—Matthew 7:15, 16.
But before he could formally conclude
his discourse, he was mobbed, and
his friends had to drag him out of
danger and before long send him
away on the lake.

The new cause was now main-
tained for some time by its lay
friends, who met clandestinely to
read the Bible, and even consecrated
for themselves the Lord's Supper.
Like many a Methodist society, Pro-
testantism was thus really founded,
in organic form, in Geneva, by laymen.
It went on prosperously though cau-
tiously. In December, 1533, Halle,
of Berne, wrote that it had four hun-
dred adherents; in September, 1534,
he wrote that a third of the citizens
were Protestants. Tumults and
mobs still menaced them, but they
persisted till, in the latter part of
1533, Froment again appeared among
them accompanied by Camus, "both
of whom preached the Reformation
in their assemblies." Before the
year closed, Farel was also on the
scene again, and Viret with him.
Farel gave the Lord's Supper to
four hundred adherents. The im-
pulse for reform now became irresist-
ible. In February, 1535, several
priests threw off their sacerdotal
vestments and became Protestants.
In the same month a public election
showed that the Protestants had the
majority of citizens; and a converted
priest was appointed to one of the
churches. In the next week Farel
and Viret were voted lodgings in one
of the convents. On the third of
July the people fairly forced Farel
into the pulpit of the Madeleine
Church, and, on the 8th of August,
into that of the cathedral. Farel,
the old chronicler says, always "thun-
dered" when he preached; his elo-
quence swayed the masses. Evi-
dently the field was now won. On
the evening of his cathedral sermon
the people entered the grand temple
and tore down its pictures and idols.
The next day they marched with
music to other churches and com-
pleted the overthrow of their old idola-
try. The 10th of Aug. (old style),
our 20th, 1535, was the great, the
epochal day. The authorities con-
voked the priests in order to hear
them justify the mass suspended, and,
two days later, issued a formal de-
creed abolishing it. The republic
ceased to be Catholic; thenceforward
it was to be Protestant, and a pharos
of Christendom. Calvin arrived in

1536, and became the hero of its
destiny.

Three centuries and a half have
passed, and what have been the re-
sults? I reply, summarily, first,
that the little commonwealth is, to-
day, one of the freest and most pros-
perous communities of Europe, or,
indeed, of the world. From its geo-
graphical position, hedged in by
great States and without access to the
sea, its business interests are nec-
essarily restricted, but its people are
singularly industrious and thrifty.
Competence and comfort prevail gen-
erally; they have no beggars except
foreigners, and you seldom see a
drunkard. Secondly, they are uni-
versally educated; all can read and
write; and for nearly two hundred
years the city has had a considerable
body of great thinkers and writers,
men of European reputation as au-
thorities in science, especially in the
physical sciences. Thirdly, though
the severity of the old Calvinistic
régime has passed away, the impress
of the Reformation is still visible on
all the public and private life of the
commonwealth; there is less visible
vice here than in any other city of
equal size in Europe. Puritanism
did not produce a more distinct and
permanent type of character in New
England than the Reformation did
here. Fourthly, Calvinism, or at
least its metaphysics and distinctive
dogmas, are no longer heard in the
Geneva churches, but the people are
characteristically given to religious
thought; there is much genuine piety
among them, and a remarkable
amount of benevolent work. The
national church has now no creed,
but allows its preachers and people to
make their own individual inter-
pretation of the Bible. The only demand
for admission to its ministry is that
the candidate shall have gone through
the course of study, and passed the
examination of the theological faculty
of the university. The actual pas-
torate includes both "Rationalists" and
"Evangelicals." The independent
Evangelical Church, founded by
Malan, D'Aubigne, Gausson, La
Harpe, etc., has chapels, a theologi-
cal school, etc., and does quiet, good
work, but without much progress.
It has lately modified its creed, espe-
cially its old opinions on future retri-
bution and the inspiration of the
Scriptures, but it has a good deal of
vital piety. Methodism has two con-
gregations in the city, one of Ger-
mans from the German cantons, and
under our German Conference; the
other of Italians, from the Italian
cantons, mostly converts from pop-
ery, and under our Italian Con-
ference. The latter worship in Calvin's
old *Auditoire*, under the shadow of
the cathedral, where the great Re-
former used to discuss weekly his
theological "theses."

Finally, I may say that the Re-
formation has given this little com-
monwealth a historical position quite
unique, unequalled by any other of
similar size. The political influence
which has gone forth from it has,
more or less, affected political opin-
ion throughout Europe. The religious
light which streamed forth from
it has affected, not only all Protestant
Switzerland, but much of France,
Germany, the Netherlands, Scotland,
England, New England, and Aus-
tralia. Never has so small a commu-
nity had a greater sway in the moral
world. Its old potent opinions have
given way to new ones, in most
lands; but, in the march of modern
thought, it keeps abreast of the most
advanced nations.

EDUCATIONAL EVOLUTION.

BY REV. E. WENTWORTH, D. D.

At the commencement of the cen-
tury, a president, three or four pro-
fessors and a handful of yearling
students sufficed for all the educational
wants of Yale or Harvard in order to
turn out thirty to sixty full-fledged
"A. B.'s" annually. Now, each of
these leading institutions has some
thirty instructors in college proper,
and a hundred others, in the various
departments, to meet the demands for
full university training. The mill-
house, medieval ruin, invented to
use up the years of minority, and to
fit candidates for the Roman priest-
hood, which consisted of two to four
years preparatory, four years in col-
lege, and three years in professional

seminary, is decidedly antiquated. It
needs re-casting or abolishing. The
founders of American collegiate insti-
tutions evidently gave a novel mean-
ing to the word "university." In-
stead of being a collection of colleges
embracing faculties of arts, law, med-
icine and divinity, the typical Ameri-
can university is only a sort of "go-
as-you-please" college, in which the
student is allowed to select the
branches he prefers, and to depart at
will, with a diploma certifying his
acquisitions, whether elementary,
classical or scientific. Of the four
hundred colleges of the United States,
ninety-five pose under the name
"university." The Romanists report
seventy collegiate institutions, only
three of which take the designation
"university." The "Church South"
has fifty colleges, only three of which
are named "university," in striking
contrast to the Methodist Episcopal
Church, which, out of forty-three col-
leges, listed in the last Year Book,
calls twenty-four of them by the pre-
tentious name, "university!"

Of the "universities" of the entire
Union probably not half a dozen pub-
lish, annually, a university catalogue
proper, and at best they are but uni-
versities in embryo. Union College,
at Schenectady, by virtue of hitching
on the Law and Medical schools of
Albany, subscribes itself "university,"
but it has no theological depart-
ment. Cornell has none, and, by its
peculiar character, must forever
lack this element of university consti-
tution. As for western "universi-
ties," thick as blackberries, whatever
they may be in the future, they are
mostly, at the present, the one-horse
of one-horse colleges, without ade-
quate buildings, faculties, apparatus,
endowments, or funds for current ex-
penses! Many of them do good work
in the preparatory departments and
common branches, but their classical
students are few and far between.
Not to be outdone by their white
brethren, the blacks of the South,
just emerging from unlettered barbar-
ism, call their newly-founded A. B. C.
institutions "universities!"

New York has the nucleus of a
genuine State University in its Board
of Regents, which has existed for
ninety-eight years, and now has under
its control 36 colleges of arts and
specialties, and 338 academies. The
contemplated system is a good one,
but it is as yet embryonic and chaotic,
slowly evolving usefulness, order, and
much-needed harmonic development.
If New England would erect its six-
teen colleges, its theological seminaries,
its law, medical, scientific, agri-
cultural and musical schools into one
grand university, whose annual con-
vocation should greet all the higher
and honorary degrees, either through
thorough competitive, written exami-
nations, or for distinctly eminent
reasons, its honors would be worth
wearing alongside of those of Oxford,
Cambridge, or the famed German
and French universities.

The University Regents of New
York now prescribe time, quality and
quantity of studies, with given per-
centages of excellence in examination
papers testing student progress and
capacity. But, while the State Board
has the academies well in hand, the
colleges still jog on in the old style,
granting degrees according to their
individual standards; sufficiently low,
doubtless, in some cases, but all, per-
force, higher than they were fifty
years ago.

The addition of an educational sec-
retary to the President's cabinet at
Washington, with power to prescribe
curricula and unify the collegiate
schools of the country into a National
University, allowing individual col-
leges to grant the bachelor's degree,
the State universities to confer the
master's, and compelling State gradu-
ates to compete at Washington for
doctorships, would transfer to this
country the best elements of the far-
famed competitive system of the Chi-
nese, and would tend to make us one
of the most truly learned nations of
the world.

All our educational schemes are
fettered by limitation, from which the
Chinese system is freed. The time
limit is unknown. The Celestial stu-
dent graduates when he is ready for
it, whether he has studied four years
or forty. His studies are solitary, his
examinations solitary. Our class
system with its annual gradations is
unknown. The Chinese curriculum

like the medieval is bounded. The
scientific outburst of modern times
has antiquated the "Trivium" and
"Quadrivium" of the Middle Ages,
and crazed the wits of college facul-
ties over the futile effort to cram
thirty or forty branches into the time
and place formerly occupied by half a
dozen. This process has gone on till
a college curriculum resembles a
street car, with every seat full, and as
many more standing up, hanging on
to straps, or jostling for a few inches
of space on the steps at the front and
rear platforms!

The question when is a man to be
considered "liberally educated," is
thronged with other questions. Shall
he have a smattering of dozens of
branches, or be thoroughly grounded
in a few? Shall he be compelled to
spend four years in studies he could
easily master in two? Shall his
scholarship tell its own story, or be
graded to class averages? May he
select such studies as bear on his par-
ticular profession, or must he accumu-
late a mass of material that will be
useless from the moment of its ac-
quisition? Shall certain studies be
stigmatized as "scientific," and cer-
tain others be dignified as "classi-
cal"? We cannot pursue these in-
quiries.

Dr. Willbur Fisk and his fellow
founders of the Wesleyan University
made a brave attempt to do away
with the quadrennial system. Each
student was to be allowed to take as
many studies as he could manage and
to graduate "A. B." whenever he
was fit for it, whether he had been in
college one year or four. The first
few catalogues of the college printed
each student's name under the studies
he was pursuing, without the old-sty-
le division into four classes. This mode
of classification did not suit the stu-
dents, and during Dr. Fisk's absence
in Europe the green jackasses, then
undergraduates, who could not com-
prehend the Doctor's breadth of view,
toward which the educational world
was even then tending and tends
more and more continually, sent a
committee (of which the writer was
one) to the faculty, demanding classi-
fication as freshmen, sophomores, juni-
ors, seniors, after the medieval
style. It is a pity that their prayer
was granted, and that the Wesleyan
had not resolutely anticipated Cornell
for forty years, both in this and in the
opening of its doors, at the outset, to
both sexes. The evolutions of half a
century have demonstrated that the
old Wesleyan was ahead of the times,
and that the prophetic soul of Fisk
saw the incoming changes. Now, it
is possible for thick-headed conserva-
tism to lag fifty years behind the
times. The "university" proper is
still in embryo on this side of the
Atlantic. In another half-century the
Smithsonian lecture rooms may be
the competitive examination halls of
an American University that shall
eclipse China and the European
world.

BARNARDO'S WAIFS.

BY REV. SIDNEY DRAPER, D. D.

Amid the multiplied benevolent
and Christian enterprises in the many-
millioned city of London, there is none
that appeals more warmly to the sym-
pathy of the philanthropist than that of
Dr. Barnardo. A visit to some of the
Homes and an attendance upon the
anniversaries have quickened my inter-
est therein, the result of which is this
episode. Dr. Barnardo's work is some-
what known in its general outline, but
it is worthy of a detailed account,
which will serve to cheer and inspire
working workers amid the lost little ones
of humanity. The grand object of this
gigantic enterprise is to save the chil-
dren of the abject poor. It is a proud
and deserving boast that "No really
desolate child has ever applied at their
doors without receiving immediately
that relief and assistance of which it
stood in need." Six thousand poor
boys and girls, trained, educated, and
qualified for industrial careers, now in
every quarter of the habitable
globe, attest the success of the Christy
endeavor. For twenty years the labor
has continued. Long before the "Bit-
ter Cry of Outcast London," the agents
of the Barnardo Homes were busy visit-
ing by night, and oftentimes all through
the night, the lowest precincts frequent-
ed by the "lapsed masses"—in lodg-
ing-houses, in thieves' kitchens, in
houses of ill-fame, in courts and alleys
and hovels, on boats, along the river-
side—and gathered in homeless boys
and girls, partially clad and famished
with hunger. The purpose is to bring

them into Homes, with a home feeling
and family life, the mastering principle
of which is love, to train them for con-
genial labor, afterward to transplant
them in large numbers to the hearts
and homes opened to receive them at
home or abroad, and to follow them
with patient and watchful care after
they have commenced their life-work.

The whole work of the mission is of
a threefold character. The first, or
Preventive Department, for the rescue
of orphan, destitute, or neglected chil-
dren, includes the Boys' Home, Step-
ney; Leopold House Orphan Home; the
Girls' Village Home, Ilford; the Little
Boys' Home, Jersey; the Babies' Castle,
Kent; the Infirmary for Sick Children;
the Children's Open-All-Night Refuge;
and the Sower House for Destitute
Youths. The second is the Industrial
and Educational Section, for the instruc-
tion and employment of boys and girls
not absolutely destitute or penniless;
while the third embraces the Adult Mis-
sion Section, with mission halls, coffee
palaces, deaconess' home, medical mis-
sion, and evangelistic, temperance and
medical agencies amid the adult laboring
poor in destitute East London. In visit-
ing the Boys' Home the most encourag-
ing feature was the sight of large
numbers of them engaged industriously
and cheerfully in learning trades, such
as boot and shoe making, brush making,
carpentry, tailoring, etc., while others
were employed in engineering, cooking,
baking, and the entire general housework,
no servants being in use. Others were
in the playground in hearty and blis-
terous fun, all looking well-fed, well-
clad, healthy, cheerful and contented.

The Homes for girls in the country
constitute a village. The family system
is preferred to the barrack plan, and
each of the thirty cottages contain-
twenty girls. There are several acres of
land, and many more cottages are in
contemplation. Institutionalism is
avoided, and home-life is fostered by the
loving "mother." There are about
seven hundred inmates, the clean and
tasteful cottage in sharp contrast to the
former den or street exposure. Dr.
Barnardo has opened a branch institu-
tion in Ontario, Canada, capable of ac-
commodating 150 children, and has also
selected five thousand acres of land for
an industrial farm. Among the 252
who emigrated the last year, nearly all
went to Canada.

"Edinburgh Castle" is the first coffee
palace in the Kingdom, and thousands
of the poorer classes have been reached
by the various temperance agencies
connected with the mission. The large
preaching hall, in the rear of the coffee
house, has been enlarged to accommo-
date the multitudes that throng it. The
foundation-stone was laid by the Lord
Mayor, and the building opened by the
late Earl Cairns. It will seat 3,200 per-
sons, and the evangelistic services
therein are attended with much blessing.
It is estimated that five hundred were
converted during the past year. I re-
cently was present in the hall and wit-
nessed the large attendance and evident
interest. Soul-salvation is the supreme
purpose of the entire enterprise. This
is the first thought in connection with
the fourteen hundred youths that are
under such beneficent influence, and
many of them give evidence of the new
life. During the month of August a
mission was carried on at "Edinburgh
Castle" by the popular and effective
evangelists, Fullerton and Smith, of
Springe's church, from which much good
was confidently expected.

The anniversary was held as usual
in Exeter Hall. It was crowded to its
utmost capacity. The Marquis of Lorne
presided, and made a sympathetic
speech, supported by other able speak-
ers. The centre of interest was the
hundreds of children on the platform,
bony and happy, and furnishing most
excellent singing. Dr. Barnardo was re-
ceived with loudest applause. He has
the confidence of the people, and the
enthusiastic love of the poor. He hopes
in two years to have the number of chil-
dren under his care increased from four
hundred to twenty-four hundred. The
first aim is to lead the children to a
vital and personal acquaintance with
Christ. No matter what loathsome and
even repulsive ailments the child may
have contracted through want, neglect,
or exposure, all are welcome. The
pursue is often low, but the little ones
never want for bread. \$300,000 were
received during the past year—a large
increase on the previous year—and
\$12,000 were given at the anniversary
meeting toward the expenses of the
coming year.

From personal observation I am more
and more impressed with the spirit,
magnitude and success of this gigantic
enterprise. Love for the little ones be-
gets the respect and confidence of par-
ents, and prepares the way for evangeli-
stic effort in their behalf. The whole
completed work, reaching all classes and
all ages, including both body and soul,
is a crown of glory upon the head of one
of philanthropic London's foremost phi-
lanthropists. "And a little child shall
lead them."

What is with the treasure most rare as the
treasure; the heart which haunts the treas-
ure-house where the moth and rust corrupt,
will be exposed to the same ravages as the
treasure, will itself be rusted and moth-eaten.
Many a man, many a woman, fair and flour-
ishing to see, is going about with a rusty,
moth-eaten heart.—Macdonald.

Our Exchanges.

BY EDITOR.

Neither True.

Men once said, "It makes no differ-
ence what a man does if he only holds
right views." Now men say, "It makes
no difference what a man believes if he
only does right." And the one saying
about as extreme and unwise as the
other.—Western Christian Advocate.

Exactly.

We will not make much progress in
the temperance reform until we begin
to deal with the drunkard as a criminal.
No man has a right, however tempted,
to put that into his mouth which he
knows will make him a brute and a de-
mon. Punish a man not only for what
he does while drunk, but for being
drunk, and we may hope to see the be-
ginning of the end of this great evil.
—The Interior.

They Have It Abroad.

Mr. Parratt, at a recent church con-
gress, spoke of an organism who once
played an eminent preacher out with
"Now this man cannot not to blas-
pheme." Many of our readers have
probably heard of juxtapositions equally
grotesque. It remained, however, for a
Hastings congregation a few days ago
to sing the well-known hymn, "We
speak of the land of the blessed," as a pre-
lude to a lecture on the Sudan!—
Methodist Times (London).

The Substance of This Cannot Be Too Often Repeated.

We ought always to remember that
there are many very excellent and intel-
ligent people who, upon many subjects,
do not agree with us. The fact that
men do not think as we think, does not
make them sinners. This thought is
not new, and does not claim the interest
of novelty; but there are people in the
world who need to have it repeated.—
Western Christian Advocate.

Truer Than It Ought to Be.

A plea for a downright, strong, vig-
orous Christianity is timely on account
of the religious superficialism that
marks the present. The great primary
truths of Revelation are not held with
that firm, life-like grip with which the
fathers and the martyrs held them. Re-
ligious belief has grown limp and re-
ligious life lame. In the Sabbath-schools
transient lesson leaves have supplanted
the Bible and the catechisms; and there
is more skimming than studying.—
Christian Intelligencer.

Doubtless All "for the Fun of It."

The day of the humorous men seems
to have fully come. Mr. Burdette ad-
dresses the student societies, and in a
laughing way gives them good advice
and some *bracing* spiritual truths. Mr. S. S. Cox, the
"little joker" of the National House
of Representatives, has gone to the States
to Turkey, and the martyrs held them. Re-
ligious belief has grown limp and re-
ligious life lame. In the Sabbath-schools
transient lesson leaves have supplanted
the Bible and the catechisms; and there
is more skimming than studying.—
Christian Intelligencer.

We Ought to Be True to the Ideal.

Methodism is not an ecclesiasticism of
a type altogether new, it is substantially
one with the Primitive Church in its or-
der and purpose; Methodism is not a
sort of mammoth, unsaturated, un-
christianized corporation; the church of
Wesley is part of the living church of
Him who is the same yesterday, to-day,
and forever, and it will continue to
live just so long as it is true to Christ,
and the world He came to save.
—Methodist Recorder.

Still We Have Nothing to Boast.

It has been quite the fashion to sup-
pose the Prussian school system an ab-
solute model. But a correspondent of
the Philadelphia Times says the volks-
schulen are over-crowded and the teach-
ers miserably underpaid. From thirty
to three hundred children are often in
charge of a boy fifteen to eighteen years
old. Most of the teachers are forced to
other employments, out of school, to
gain a living. The system is probably
the best in Europe. But that is far from
proving it equal to ours.—Advance.

Seems Like It.

Mr. Moody must be a powerful
preacher of moral reform, for a correspon-
dent of the Springfield Republican an-
nounces that "the little end of the millenium"
has arrived at Northfield, Mass., where
a large convention of revival workers is
in progress, and where "an umbrella
stood, unattended, unsatished, unbor-
rowed all day long, in open sight, in the
much frequented reception room of Mar-
quand Hall; and there was a sharp
swoosh at 4.30 for all that it was a
good umbrella, too."—Presbyterian.

One Way to Get Ahead Is to Go Back.

Our neighbor, the Independent, has
been thought to hold rather advanced
views on many theological subjects. Of
late, however, we have noticed a decid-
ed tendency toward extreme orthodoxy.
This was made very conspicuous in an
editorial, last week, on "Jonah and the
whale." It goes so far as to confess a
decided sympathy with the pious old
woman who said, "If the Bible said
Jonah swallowed the whale, I would be-
lieve it." Perhaps the very advanced ut-
terances of one of its former friends is
having the effect of a wholesome cor-
rective to its liberalism.—Baptist
Weekly.

Good Specimen of Condensation.

Parliament has been prorogued. The
Queen's speech is noteworthy for the
little that it says. There are announce-
ments of peace with other countries,
and progress in the settlement of affairs
with Russia in the East, and thanks
for money grants; and the speech ends
with the usual optimistic
presentation of public affairs. There is
little in it that might not have been said
had Gladstone retained office. It fur-
nishes an infinitesimal amount of party
capital for the Conservatives in the
coming elections, which will be held
about the middle of November. Mean-
while Mr. Gladstone is on a tour of recre-
ation and gives no sign as to the Liberal
leadership. And the Liberals will have
a poor showing of success without the
help of their Midlothian captain.—
Christian at Work.

Miscellaneous.

A SUMMER CARNIVAL IN CANADA.

BY MARK THAPTON.

THIRD PAPER.

After preaching twice on the Sabbath, and giving a lecture on Monday evening of one hour and fifteen minutes, one may sensibly suppose that Bishop Foster was not in good condition for very extensive sight-seeing, and so it was arranged that after resting Tuesday forenoon, we should take the afternoon for a visit to the "grand view," and then the boat at 7 P. M. down the river, as we must see Quebec also. We dined, as we did each day while there, with Senator Ferrier in his fine old English mansion, the guiding spirit of which is his queenly daughter, Mrs. Torrance, who, since the death of his estimable wife three years since, has been the charge of the house. And so, dinner over, the coachman drives to the door, and we are seated—well wrapped in overcoats and wraps, we Yankees, for these Canadians do not mind the cold. "To the Club-House, James," orders the Senator, and we are off. The "Club-House" is an English institution for training young men who inherit money, which they have not been taught to handle, and the instructors are one hundred fox hounds in two kennels of fifty each, with eight or ten horses of a peculiar breed called hunters, and a house furnished in a fine style for revels. The curriculum of this college consists in securing, on a set day, a dilapidated, or rather a superannuated, animal of the genus *canis vulgus* called a fox, which is turned loose, when some twenty dogs (called a pack) are put upon his track, followed by eight or ten gentlemen students on horseback, who follow the hounds which follow the fox until he is run down and killed. Isn't it glorious? Bah!

Back now, and off for Monte Royal and the grand view. We wind round and upward on a splendid road laid out and engineered by Downing, who arranged and planned the Central Park in New York, until at last we are at the summit. We alight and walk to the esplanade some two hundred feet or less in length, with a balustrade in front. There we stand with the city at our feet—such a view! I stood, years since, on the "grand view" in Lausanne, Switzerland, and looked over Lake Geneva and the Jura Alps, and then thought that was the view of all else, but I had not then stood here. The city seemed a dead level as it stretched along the bank of the majestic river for some five miles. The river, rolling on as it has flowed for uncounted years, is seen for some twenty miles above and below the city, spanned by the long bridge. In the distance are the mountains of Vermont, New Hampshire, and New York. One stands and says, "Grand!" It is worth a journey to Canada to stand here. I was surprised, however, at the absence of life and movement; all was still. There was not, as far as vision extended, a sail or steamer in motion—not so much as a birch canoe! On the Hudson at Albany, from the high bridge in New York, from the State House dome in Boston, one looks out upon a scene of busy, active life. A forest of masts and steamers' smoke-stacks are seen in the docks and quays, while ships and craft of all kinds are passing hither and thither in constant motion. Here a collection of ocean steamers lie in the docks (there are some twelve or fourteen lines of European steamers running from this city), but no motion. To me it was painful, even.

Back now we are driven through the Protestant and Roman cemeteries—beautiful resting-places for the departed—to our lodgings. Hands we shall clasp no more are pressed, regretful farewells are exchanged, and we are driven to the boat for Quebec.

Yes, I like Montreal and the people I met. I left them with reluctant regret. I shall never forget the few days I passed so agreeably there. And now as I write this I learn of the sad visitation of the city by a dreaded pestilence. Heaven guard you, beloved!

We greatly desired to make the trip to Quebec by day, and by the river, but learned that there were no day boats between the two cities, one each night only; but we were consoled by the assurance that leaving at 7 P. M., we should see all of special interest before dark, and that we should have three or four hours of morning light before reaching the city, so we took our state-rooms and went on board. "There she comes!" was shouted by some one on the wharf, and turning our eyes toward the long bridge, we saw the steamer from Toronto passing under one of the spans. Soon she was at her

dock, and the passengers and baggage were put on board, the order, "Cast off your head lines!" rang out, and we swung off into the current, the wheels revolved, and we were off. The scenery for the first ten or dozen miles had no special interest to us; then the river broadens into a lake of fifteen miles in width, and we seek our state-rooms. My last thought was the wish that the piano in the saloon would break down.

Early on deck, and we were among the Highlands above Quebec—noting remarkable to us who were born among mountains, but the historic associations gave to the whole scene a thrilling interest which cannot be put upon paper. Looking down the grand river, I saw in fancy the wave-scarred and worn old ship of the first navigator of these waters, Jacques Cartier, who left St. Malo in France, in 1534, a hundred years before the Pilgrims set foot upon Plymouth Rock, in search of a northwest passage to the Indies. He had struck the mouth of this mighty river, and was now a thousand miles in the interior, looking every moment for the domes and pagodas of some eastern city to burst upon his vision, where he might load his ship with spices, silks and oriental pearls, and sail home triumphant. But the rapids at Montreal and Lachine dispelled his pleasing dream, and he returned a sad but wiser man. There are the heights upon which Wolfe clambered to take Quebec nearly two hundred years after, but that feat was nothing to the battle of Lookout Mountain and Mission Ridge.

But there's Quebec, the Gibraltar of the Canadas! We land on the opposite side of the river at the railroad station where passengers for New Orleans, Texas, and South America, and Boston, debark, and then back to the old city. As we are making fast to the wharf, I note a fine-looking man, of clerical appearance, who seems to be looking for some one—or two, as it turned out. I lifted my hat to him, to which he responded, and in a brief space we were crossing palms with Rev. Bro. Sparling, the pastor of the Methodist church in the city. "I was expecting you, as Dr. Potts sent me a telegram [like him] that you were coming." It is 7 A. M. and we took breakfast on board; but we must go to the parsonage through the gates into the city; the good wife was early up, and had waited breakfast, and so we must draw up and take at least a cup of coffee while we discussed and settled the plans for the day, as we return in the boat at 5 P. M.

It happened that our one day in Quebec was a gala day with the French Catholics—St. John's day. The streets were lined with young sugar maples, thousands of which had been cut and brought into the city and nailed or tied to the wooden sidewalks. Some centuries ago, we learn from an old chronicle, it was a custom in England to bring green boughs on midsummer's eve from Bishop's woods to dress the houses in London in honor of John the Baptist. But I have not heard that it prevails among Romanists except with the Canadian French, whose ancestors probably brought it from France. No shade trees are grown here, as there is no soil—rock, and nothing else. Every store and shop was closed, and the entire population, augmented by hundreds from the surrounding country, had given themselves up to the pleasures of the day. There was to be a grand procession later, so we took a carriage, and with our host and wife drove out first of all through the northern gate to the historic "Plains of Abraham." On this slightly elevated ridge Montreal, unwisely leaving the city, drew up his army of about three thousand men, while Wolfe, who had succeeded in getting his veterans to the number of about fifteen hundred up the cliffs, was drawn up on a slight elevation on a ridge yonder. The conflict was short. Montreal was soon mortally wounded, and carried off the field into the city to die. A shot struck Wolfe, and the great-grandfather of the lady sitting with us in the carriage was one of the officers who caught the dying hero in their arms and bore him to this little knoll where we are halting. A panic seized the French when their leader fell, and they broke ranks and fled, not into the city, where they might have maintained a stubborn, if not a successful, siege, but down the declivity on the north and over the Charles river into the country. "They fly! they fly!" shouted the victorious British. "Who fly?" asked the dying general. "The French," was the reply. "Then I die contented," said he, and was gone. When a little old my mother often sang to me an old song of Wolfe's victory, of which I can recall but these closing lines in reply to Wolfe's dying inquiry:—

"Quebec with all her pride nothing can save her,
She must fall in our hands with all her treasure,
'O then,' replied brave Wolfe, 'I die with pleasure.'"

Wolfe was a man of Pitt's selection. After the failure at Crown Point, Ticonderoga, and Braddock's shameful defeat at Duquesne, Pitt wearied of the blunders of those slow old fogies, and against all precedent, and in defiance of all authority, selected this young, subordinate officer to command this new expedition. Over the heads of aged officers he created and commissioned him a major-general of His Majesty's forces in America, though on his return to England he would be but a regimental colonel—something like the action of our last General Conference in electing Wm. Taylor a Bishop for Africa, though when he returns his episcopal authority will be left behind him. In the case of Wolfe the end justified the irregularity; it will be so in the last case, doubtless.

A monument is standing on this spot commemorating that victory (1759) which forever settled the question of the domination of national powers in North America. It was a question of Romanism and spiritual slavery, or Protestantism and freedom of thought and worship.

Back into the city, we stop in the square to see the great procession pass. There was a band, but whether they were musicians, or were hired simply to bear the instruments, we could not determine, as not a note was struck as they waddled past.

There were some men on horseback, but one could see they were in an unusual and perilous position. There was a figure to represent John the Baptist, with a living lamb at his feet. Saint Aloysius was on a cart, and a bevy of young girls in white; some fishermen in another, with fly-rods and landing-nets. Once in a while one would poke his rod out over the heads of the crowd, then push his net after it as though he would land a fish. A Yankee would have made a cat, hooked one of the odd-looking bats on the heads of the crowd of maidens, and then brought it in with his net, which might have raised some merriment; but then the French have no humor, and beside, this seemed to be a religious festival, and the procession was going to the great church of St. John.

But we can say this for them, we saw not a broil, heard not a cross word, and saw but one man the least intoxicated, and that was one on horseback in the afternoon as we went to the boat; and even in that case it wasn't so clear whether he was drunk or so chafed by his day's ride as to be unable to maintain his seat, and we were bound in charity to yield to him the benefit of the doubt. Now this sobriety could not be affirmed of Boston, or her sister cities of Cork or Dublin, on a like occasion.

WHAT IS THE MATTER?

BY REV. JAMES MUDGE.

It is not easy to make out that the record of the New England Conference for recent years in the item of missionary collections is entirely satisfactory. And it is no less difficult to say with much assurance just what is the matter. But that something is wrong, hardly admits of doubt.

Twelve years ago the Conference raised upwards of \$24,000 for the Missionary Society; this past year less than \$16,000 was raised. Our rank, in this department, among the Conferences was seventh in 1873, for we gave a dollar a member, and only six others—Philadelphia, Baltimore, New York, New England, East German, and Colorado—gave a larger pro rata. But in 1884 our rank was only twenty-fifth, having fallen to that from twenty-second in 1883, and for the present year it will undoubtedly be several places lower, perhaps thirtieth. Our members have increased over two thousand in the twelve years, and the value of our churches and parsonages has increased over \$40,000, while the benevolent collections have largely decreased. Taking the four years 1871, '72, '73, and '74, we find that the average amount given in these years to the eleven reported causes was \$46,258 a year. Taking the four years 1881, '82, '83, and '84, we find that the average amount given in these years to the eleven reported causes was \$37,459 a year—a decrease of nearly \$9,000. Of this, \$7,000 represents the decrease to the Missionary Society, the average for the former years being \$22,344, and for the latter years \$15,367.

If we take a longer retrospect, the comparison is not more pleasing or reassuring. In 1865 the membership was 20,114, the value of churches and parsonages \$1,292,150, the pastors' receipts \$110,899, and the missionary collection \$18,784. By 1885 the membership had increased to 34,902, the value of church property to \$3,739,200, the pastors' receipts to \$224,628, but the missionary collection, instead of growing in something like the same grand ratio, has not grown at all, but has actually fallen to \$15,367.

Such are the official figures. How can they be accounted for?

Is the interest of the people in missions declining? We are unwilling to believe this if we can help it, and we are encouraged to think such belief unnecessary by the fact that the amount

for missions of all sorts—Parent Society, W. F. M. S., W. H. M. S., and Domestic Missions—reported in 1885 is \$25,303—a trifle more than the amount reported for the Parent Society and the W. F. M. S. in 1875; and if the sums contributed by our ministers and members to the Taylor Missionary Society be also reckoned, there would doubtless be an advance of two or three thousand dollars. This multiplication of calls and division of interests is probably one of the reasons why the general Missionary Society has suffered. Yet it should not be forgotten, on the other hand, that there were eleven reported benevolent collections in 1874, the same number as in 1884, while the total amount of money reported at the latter date was over \$11,000 less. We must certainly look further to find an explanation of this.

Do expensive churches and the burdensome debts remaining upon them largely account for the falling off? Have we been so occupied in caring for our own comfort and elegance, and in vying with the ostentatious outlay of our more wealthy ecclesiastical neighbors, that we have been obliged to shut our eyes to the calls of the needy? We cannot avoid the uncomfortable suspicion that there is something in this; and we have grave doubts whether the Master is best pleased by this distribution of the money held for Him by His stewards. Is it the Christlike way to lavish thousands of dollars on our own luxury, while a few cents or dimes are deemed all we can spare for the absolute necessities of the tolling, suffering, starving millions? We expanded, as a Conference, simply on our own church buildings in three years (1882-'85) \$574,852, and for the conversion of the entire world outside our own country only about \$40,000, nearly half of this being raised by the women. The thought is sometimes expressed that when the churches are all built or rebuilt in sufficient splendor, then the people will be able and ready to give for missions and other benevolences with greatly increased munificence. Perhaps. But it looks now as though it would be a very long time indeed before that point was reached. For if the Conference Minutes are correct, the church debts in April, 1885, were \$22,301 larger than in April, 1882, and that although during the three years intervening \$299,550 had been paid on church debts, besides \$275,302 paid for building and improving church property. This does not look as though the debt for fine churches and extravagant outlay thereon was very rapidly declining.

But perhaps some one says, in response to the query at the head of this article, times are hard and the people feel poor, therefore the benevolent collections are diminished. That many branches of business have been dull of late may be freely granted. But as to the often-urged plea of poverty, that surely is a thing which depends, in the main, on each individual's personal attitude towards Christ. No matter how much money a man has, he is certain to feel poor when the contribution box comes round if his heart has grown cold and he has little interest in the extension of Christ's kingdom. He will find abundant cause for retrenchment in his subscription to missions, though he sees no special reason why he should give up his tobacco or diminish his other fleshly gratifications and personal enjoyments. If the hard times are felt solely or chiefly in the diminution of benevolences, it is a bad sign as to the piety of the mass of our church members.

Is it not true that there exists among us far too little consecration of property, that the principles of systematic benevolence are intelligently grasped by very few, and that this point of practical ethics has been pressed home from our pulpits less frequently than it ought? Is it not true that the education of our church members in the line of habitual joyful giving to Christ and for Christ instead of to self and for self in the way of personal gratification and display has been too much neglected; and that the usual type of religion in vogue among us has but little to do with the pocket-book? We can think of nothing that would give greater promise not only for the missionary cause, but for the treasury of all our benevolent societies, than a general charge by the clergy all along the line on this special point.

With it should be joined vigorous efforts to spread information about missions; for in spite of the multitude of publications and meetings and addresses and lectures and sermons, the body of the people yet know very little as to what is being done with the missionary money, and what needs there are for increased contributions.

The hands and hearts of preachers and presiding elders are full of many things, and they are tempted sometimes to think they cannot be expected to give much special time and thought to this. But when they have looked anew at their commission, and reviewed their "marching orders," and recalled the special urgency of the Master's many explicit commands laid upon His church for this great work of proclaiming His gospel to all men, they will surely manage in some way to give vigorous aid in rolling this mighty chariot of missions along.

What prospect is there that the New England Conference will do its share toward raising "the million" which in this year of our Lord it is thought the Methodist Episcopal Church ought to lay upon His altar as her offering for missions? The apportionments to the churches of this Conference made by the district stewards for the present year foot up to \$20,360, of which \$6,963 is for the Boston district, \$5,680 for the Lynn district, \$4,767 for the North Boston district, and \$3,000 for the Springfield district. This is \$42,428 more than was raised last year, but nearly \$2,000 less than was judged by the Missionary Committee at New York a year ago to be our share of the \$850,000 which it was at that time proposed to raise, and our share of the million on the same scale would, of course, be three or four thousand more.

Brethren, what shall we do? What shall the New England Conference do? Is it impossible for us to regain our ancient and most honorable standing in this cause? We should, at least, no longer retrograde in rank. There can be no excuse for that. We ought, at the very least, to raise the \$20,000 now apportioned us by the district stewards, and so get back to where we were in 1875. To this end let each pastor see that his full apportionment is met, and wherever possible surplused, to make up for the few inevitable failures that may be counted on among so many churches after each has done its best.

Whitenville, Sept., 1885.

A WORLD'S MISSIONARY CONGRESS.

BY REV. J. M. DRIVER.

The late Dr. James E. Latimer was accustomed to say: "The church can never rest till the last sinner is converted." The vast and unparalleled zeal and outlay of money on the part of the church is perhaps sufficient proof of the statement of the now glorified saint and prophet. Moreover, there is a manifest rising of the tide of enthusiasm upon the subject of missions which any one can easily see from the smallest promontory or point of observation. For the last seven decades we have witnessed a marvelous quickening in this direction, crystallizing into a new missionary society for almost every year, for we now have between seventy and eighty missionary societies. In our own branch of the universal church an unusual effort is being put forth both in the raising of money and the equipping and sending forth of consecrated men and women into the very strongholds of paganism. Other branches of the church are likewise witnessing an increased zeal and benevolence as touching their missionary operations.

Our work in foreign fields has been, on the whole, wisely planned and managed. The wisest heads and warmest hearts, after years of observation and experience, have ordered, and often wrought, what is so marvelous and glorious in our eyes. To be sure, among the workers themselves there have been occasional differences of opinion, but upon the whole they have been easily and amicably adjusted and reconciled, if not indeed harmonized.

But it has occurred to many devout students of the problem of missions that the time has come for a new adjustment of our missionary plans, and a new basis of operation. That a grand work is being done no one doubts or questions, but that a grander work also, and therefore ought, to be done, is also the conviction of many.

The chief objection to the present method is the lack of system. Each denomination is trying, and planning, and rowing to do a hundred-fold more than it can ever accomplish, and that, too, without any reference whatever to the plans and purposes of sister denominations. Wesley said: "The world is my parish," but had a Voice from heaven at that moment, said: "Very well! Visit from door to door throughout all your parish, preach the Gospel to all the people, and teach them all how to live." Wesley would have fallen upon his face, and exclaimed with Paul: "Who is sufficient for these things?" or with Israel's king: "Am I God, to kill and to make alive?" Of course Wesley did not mean that the world was his parish in this close and literal sense.

But it is upon precisely this principle that our missionary operations are conducted. Each missionary society takes as its motto: "The world is my parish," and forthwith attempts to literally occupy it, with little, if any, reference to where other churches and societies are operating, or what they are actually accomplishing.

General Grant's brief but expressive epitome of the situation between the eastern and western armies—"They are a hazy team, they don't pull together"—is equally applicable to all of the missionary societies, great and small, that are now operating in pagan lands. No one will question the statement that our missionary forces to-day need precisely what the American armies needed in 1863—a thorough reorganization, one great, all-comprehensive plan and purpose, and persistent, concerted and concentrated movements and assaults upon the strongholds of the "powers of darkness."

If it would not seem presumptuous, I would, in view of these facts, make the following suggestions, some of which are original, and some of which have been previously made, but need reiteration:—

1. Let a World's Missionary Congress be called at New York, London, Rome, Constantinople, or Jerusalem.
2. Let it be composed of both clerical and lay delegates, who are known to possess, in an unusual degree, piety, wisdom, and the missionary spirit.
3. Let the churches either instruct their delegates, or clothe them with authority to act, and vote, according to their own wisdom and the manifest leadings of the Holy Spirit.
4. Let workers from all the mission fields of the earth, who are known to possess wisdom, piety, and experience, give this Congress the benefit of their counsel.
5. Having full and complete information, and relying upon the guidance of the Holy Spirit, let the Congress proceed to map out and assign the world to all the churches represented, and to such other churches as, for certain reasons, might not be represented, and yet might desire to have work assigned them.
6. Let priority of successful occupation be conceded to churches in the assignment of work, and let there be, upon the part of all, a Pauline enthusiasm for the poorest and most difficult fields of labor.
7. In order that there may not be a lack of wisdom or information that might lead to unfortunate results, let the delegates be appointed at least one

year before the assembling of the Congress. Let this Congress empower its president, officer, or such other person or persons as it may deem best, to assemble a like congress in one, three or five years, as the exigencies of the times or results of the work may demand.

The question naturally arises: If such a Congress were to be called, and the world were to be mapped out and assigned, as just suggested, what would be the outcome? I think the following results could be safely expected:—

1. It would insure the speedy occupation of every field. At the present time there are from three to six missionary societies operating in the same field, while entire races and nations remain untouched.
2. Apportioning the world, a spirit of holy emulation among the workers would inevitably follow.
3. Each denomination, having a particular field to occupy, and a particular work to do, could enlist more young men and women as missionaries than they are now being able to enlist. He who pleads for one idea, or one cause, or one race, wields a mightier influence by far than does the man who with one and the same breath pleads for an indefinite number of ideas, causes, and races.
4. The work and time of preparation, on the part of volunteers for missionary labor, might be considerably lessened, and the thoroughness and efficiency at the same time increased, by centering our missionary literature, and preaching, and theological training and instruction, upon a single geographical nation.
5. Business men, seeing business methods pursued, and having time to become thoroughly familiar with one field of missionary labor, though not with all, would gladly give their counsel, their influence, and their money.
6. Both the ministry and laity of each church would have denominational enthusiasm aroused, and would be eager for information concerning the success of their own church, and that of others also, and would, consequently, give more money and send forth more workers, than they otherwise would.
7. Denominational clashing in pagan lands, in the presence of strangers whom we are anxious to impress favorably, would cease, and the strength and influence of the missionary would be augmented.
8. There would be a saving of workers and money. In some fields four or five or more churches are represented where one, and one by itself, could do as much or more than they all would do together.
9. The "nations that sit in darkness" would themselves be impressed by the wisdom and majesty and Christlikeness of such a disinterested and all-comprehensive movement.
10. Being all together "with one accord" as touching plans and purposes, and agreeing "as touching" one point, the Lord would mightily baptize His church as He did aforetime, and nations would be born in a day, that being the burden of the hourly prayer of God's people.

It is perhaps unnecessary to add that for the calling of such a Congress and the apportioning of the world, there is an abundance of Scriptural precedents.

Signatures.

Many persons write their signatures so illegibly that to a stranger they are little better than Egyptian hieroglyphics. We have frequently been annoyed at receiving letters in which everything except the signature was legible, but that very important part it was impossible to decipher with certainty. Sometimes one is compelled to resort to the expedient of cutting out the signature, such as it is, and pasting it on the envelope containing the reply, trusting that the post-office clerks at the office of delivery may be able to hit upon the right party. Persons should always remember that names have no relation to the other words, from which their identity can be inferred, and as names are so various, and the same one is often spelled in three or four different ways, names of persons, places, etc., should be written with unusual care, each letter formed in the regular, standard manner.

Some persons are under the impression that writing signatures in an odd style guards against counterfeiting. We do not think this is the case. Any signature can be counterfeited, and the more beautiful and absolutely plain it is the greater the difficulty in successful imitation. It would task a counterfeiter far more to imitate the beautiful signature of P. R. Spencer than the sign manual of F. E. Spinner. There was but one Napoleon. He wrote a wretched signature, and perhaps could afford to do so. We are not Napoleons, but Smiths; therefore, let us write our names modestly and plainly, and all sensible people will think the more of us for it.—Home Guest.

THE MAGAZINES.

The September *Harper's* opens with a first paper on Labrador, with illustrations drawn by one set of artists and engraved by another. "The House of Murray," by F. Esplanade, is full of interest. "East Angles" bears the stamp of Miss Woolson's attractive style, and still holds the reader with unabated interest. "Impressions of the South" is an entertaining article by C. D. Warner. "The Earliest Settlement in Ohio" carries the reader back nearly one hundred years to the time of Israel and Rufus Putnam and General Benjamin Tupper. Likenesses of Rufus Putnam, Abraham Whipple, and other ancient worthies are given, as well as most interesting matter. "When Half-rods Go, the Gods Arrive," is one of Julian Hawthorne's pleasing short stories. "Sewage Disposal in Cities" should be carefully read by the "city fathers." "Reminiscences of General Grant" are entertainingly told by an "officer of his staff." A biographical sketch of Louis Barye is given by Theodore Child. Several engravings of the noted artist's works accompany the article. "Indian Summer" is not lacking in interest, though there is nothing particularly exciting in the present chapters. The Editor's Easy Chair is stuffed with "The Reception of the Bartholdi Statue," "The Celebration of the Fourth," "The Proposed Summer Garden on the Battery,"

"Women in Politics," and "Not General De Witt's Pepper-box"—a very comfortable and satisfactory chair. The Editor's Literary Record is full of amusing and blue devils. Louise C. Monilton has a beautiful poem in the present number entitled, "The Length of the Hills." May *Harper's* Magazine have the strength and endurance of the hills!

One is sure of much good, solid reading on looking at the list of contents to the *Atlantic* for September. The opening chapters of book first of Henry James' new novel begin the number. W. D. Howells gives a long account of the life and struggles of the poet Giacomo Leopardi, whom he calls "The Laureate of Death." Maurice Thompson indulges in a poetical laud well worth listening to. Chapters twenty-seven and twenty-nine are given, and there are some agony and suspense, manifestly to be cleared up hereafter. One never ceases to wonder, when reading the pages of "The New York Herald," at the vigorous intellect and youthful heart of the authors. Old age is both beautiful and desirable when it comes robbed of its infirmities, as it has to Dr. Oliver Wendell Holmes. Edith M. Thomas in her "Mondamin," discourses of the Indian life, and the numerous benefits it brings to mankind. Julia C. R. Dorr contributes a short, pathetic poem. "Childhood in English Literature and Art" is a very interesting article from the pen of Horace E. Scudder. Charles Cady Westcott continues his horseback riding, this time from Burnsville to Asheville in western North Carolina. His descriptive powers are excellent, and we, too, enjoy the ride. All lovers of the classical world enjoy "Ancient and Modern Greek." "General Gordon at Kartoum," "McMaster's Second Volume," "Central Asia," the "Contributors' Club," and "Books of the Month," close the very pleasant and instructive number.

In the September number of *Wide Awake* is a fine alliterative portrait of General Grant, with some personal reminiscences of him by Mrs. Fremont. This cannot fail to make the present number of great value, not only to the admirers of his pages, but to the admirers of the brave General himself. The frontispiece, a morning scene at Nantuxet Beach, is very natural and quite refreshing to look at on a warm day. "The Little Blacksmith and the Gold Princess" is translated from the German, and is not only a moral story, but a story with a moral. "Little Ambrose's Fight with the Wolves" is very exciting. "The Governor's Daughter" is the heroine of the poets for the month, and a fine illustration accompanies her introduction. Mary E. Wilkins has a story of "Colonial Times," showing that events at that remote period were as interesting as at the present time. Moreover, the story is a true one. "How the Middleset Up Shop" is concluded, and let us hope our boys may have learned something from this business story. "The Governor's Daughter" is progressing finely. Among the beautiful poems is one by Kate Putnam Osgood, plentifully illustrated by Barnes. In the *Canadian Review*, Mrs. Fremont gives some entertaining reminiscences of early days in California, and of Bret Harie. There are also articles in history, art, science and literature. The new series of Chautauque Readings begins in the October number. "The Search Questions" are snugly hidden away, and the boys and girls will have to look sharp for right answers, and some day they are going to realize and fully appreciate how much *Wide Awake* has done to help them to become scholars.

September is graphically described by Elizabeth Cols in the last number of *St. Nicholas*. In this poem we hear the crickets chirp and see the rich golden sunlight flooding the valley and resting on the hill-tops. "Sheep or Silver?" comes to rather an abrupt termination. It was so well written, and had such a charm about it, that we hoped it would go on for a long time. "The Dream-land Sheep" is a beautiful illustration embodying a charm which, when nervous cares keep sleep away, is brought into use by watching and counting a flock of sheep go over a wall, till calves vanish and a sleep comes. "The Battle of the Battle of the Third Cousins" took place in fairy land. "The Terrible Jack knife" is quite transformed by the pen of L. N. Chapin. "His Oae Faulx" is getting exciting. The paper concerning the great musician Franz Schubert in the present number, "Driven Back to Eden" is nearing completion. "Spiders of the Sea" is an article full of interest even to those who are not fond of land spiders. The illustrations are many and curious. "A Great Financial Scheme" is by Sophie Swett, and therefore is as readable as one could desire. "Among the Law-makers" has a pleasant allusion to General Grant. The seventh paper of "The Children of the Old" tells of and gives illustrations of winter camps in the far north. "Jack-in-the-Pulpit" among other things recommends a new book on our history, called "The Old Farm." Let our young people get the book, for *St. Nicholas* is always to be trusted as a faithful friend and counselor.

Harper's Young People is undoubtedly one of the best weeklies published for young folks. It is always plentifully and well illustrated. Its stories are not overdone, neither are they of the goody goody sort. The characters in them are so like the boys and girls and the fathers and mothers living all about us, that the readers are encouraged to make fresh efforts in the right direction. Bits of history and travel are introduced in such a way that there is no desire to skip them. The P. O. contains not only pleasing letters, but many of them convey useful information. Many are the bright faces that would be saddened if the *Young People* should cease to pay its weekly visit. It makes many friends, and ought to be known to many more.

All through the long hot summer our *Penny* has blossomed, looking as fresh and sweet as though there never was a hot day in July, or a sultry time known as dog-days. No, in the early autumn time, when the days are growing short and the evenings are long and cool, what a delight to the dear children to gaze around them, and read the tales of pure stories, the short extracts, the wise sayings and timely hints, found in this magazine. The illustrations, too, are stories in themselves, so natural that all the stories are twice read, and the children bloom on beautiful, noble *Penny*, so loyal in principle, so pure in tone! And may all who come within thy influence be better, wiser, and nobler for such companionship!

This life is the seed time of principles. What we make our own here becomes the germ of all that will be our own throughout eternity. The typical forms of all that will become objective to us are sown up in the mind. The soul gets its color here, the Divine light which streams through it, the other life will receive its hue from the peculiar quality of the seeds!

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, SEPT. 23, 1885.

Censure, to sensitive minds, is as the sting of a hornet to the tender flesh of a child. Even that reckless man, Lord Byron, confessed that "the depreciation of the lowest of mankind was more painful to him than the applause of the highest was pleasing." Yet with what utter disregard of the sensibilities of friends do even good men give wing to censorious words! There may be no malice in such words; nevertheless, they are armed with stings which often breed burning sores. Charity, which is unforgiving kind, whispers, "Such words ought to be left unsaid."

Our Heavenly Father adorned the earth with those things of beauty men call flowers; why, then, should not His children adorn their homes with beautiful objects? A bare, unattractive, prosaic home is not apt to impress one as especially fitted to commend the religion of its occupant; but a home in which signs of neatness and tasteful, even if inexpensive, adornments meet the eye, favorably impresses even a casual visitor. He instinctively concludes that there is more or less of the contentment which is allied to godliness in that household. His instinct is not infallible. It is true, yet it is certain that when the owners of such a dwelling do profess religion, the beauty of their home commends their piety to one's favorable regard. Nevertheless, the extent and cost of home adornments must be conscientiously and prudently regulated.

Just before the author of "Stepping Heavenward" was called to the heaven she loved and longed for, she said, "I prayed this morning that I might be a comfort to day to everybody in the house." And she was, for her friends noted that, despite great physical exhaustion, "she was in a sweet and gentle mood all the afternoon." How precious are such moods! When every one in any family is in a sweet and gentle mood, the life of the household is as the soft music of an Arabian harp. Its labors seem light. Every eye is beaming and every heart glad. Happy households! Would there not be more such joyous homes if every inmate of every house earnestly prayed every morning, "Lord, make me a comfort to-day to everybody in the house!"

THE INDIANS.

One of the most impressive and eloquent addresses delivered during the late sessions of the Social Science Association in Saratoga, was that of the President of Rutgers College, Merrill Edwards Gates, LL. D., upon "Land and Law as Agents in Educating Indians." He opened his discourse with an attempt to define the Indian as he exists among us—neither a citizen nor an alien. The late Gen. Cushing called him "a domestic subject," while Daniel Webster very significantly termed him, "perpetual inhabitants with diminutive rights." The most familiar term by which they are characterized is, "the wards of the Government." The able speaker, who was but slightly confined by his manuscript, devoted the body of his powerful dissertation to an exposition of the previous failures of the government in meeting its responsibilities as the guardian of these tribes provisionally falling into its hands. The two great necessities of this people were, he argued, land in severalty—the breaking up of the tribal condition, the treating the Indians as an individual, implying the endowment of citizenship—and an honest rule of law in common with other citizens of the Republic.

The speaker affirmed that this question of land was an imminent one. There had been an hour when the abundance of unoccupied territory rendered this question less pressing; but that hour had passed. The vast appropriations of land to the various railroads, the free gift to the

millions of settlers upon the open territories, the eager aggregation of immense districts by the stock raisers, the constant and clamorous encroachment upon the Indian reservations of the immense wave of population flowing westward, all render the final and legal settlement of the Indian upon adequate allotments of land, with instruction and aid to change his life from the roving hunter to the settled and regular pursuits of civilized life, a matter that cannot be safely delayed. The white man's "greed of land and the Indian's lack of law" occasion the peril and the importance connected with the solution of this great moral and national question.

That the Indians, in a large measure, are prepared for such a change in their condition, the speaker showed by many illustrations. Even with all the present obstacles in his way, with the persistent failure of the government to fulfill its treaty stipulations, without the shield of law, with a constant uncertainty in reference to his future hold upon these reservations, with the pauperizing influence of the bestowment of annual supplies, with very limited educational facilities, without the defenses of citizenship and the ballot, with the continued pressure of the vicious white population surrounding his territories, many thousands of the Indians have developed their lands, established schools, supported churches, acquired wealth (although they have no standing in courts to collect debts from white neighbors or from each other), and exhibited the most unmistakable elements of a high order of Christian civilization. Of the 265,000 Indians, 82,000 have adopted citizen's dress—and these in addition to the 60,000 Indians of the five civilized tribes—15,000 homes have already taken the places of wigwams, and 230,000 acres of land are under cultivation. The Indians raised, last year, a million bushels of corn, nearly as much wheat, half a million bushels of oats and barley, and as many bushels of vegetables. They have 235,000 horses and mules, 103,000 head of cattle, 68,000 swine, and over a million sheep. The productions of the 60,000 civilized Indians would double this amount.

It has often been demonstrated that it costs infinitely more to restrain and govern by force, to pauperize, and continue this lawless form of life among the Indians, than it would to gradually train them to industrial occupations and to educate the children. Some weak experiments have been made in this direction, but nothing hopeful can be accomplished until the Indian is made a citizen, is endowed with land in his own right, and is aided to help himself rather than to be fed by annual gifts like the paupers of our streets. As long as the opportunities for wrongs and frauds continue, while the Indian has no standing in court, while his lands lie open and waste, exposed to the incursions of reckless frontiersmen, while he still roams the forests a considerable portion of the year without any regular form of life, there is no probability of any very rapid improvement in his condition. Of the readiness of the Indian to acquire a liberal education, and of his facility in industrial pursuits, the successful experiments of such schools as that under General Armstrong at Hampton give ample confirmation. But these educated youths, although two-thirds of those that have returned to their tribes have done well, can accomplish but little while the tribal relation remains, while the Indian is without the inspiration and defense of citizenship, and can obtain no legal defense when he is wronged.

The speaker at Saratoga suggested a better form of the terrible, but familiar and expressive, characterization of the Indian—that the only good Indian is the dead Indian. He proposed that the Indian in him should be killed by a really Christian civilization and a noble manhood be developed. The aim of our legislation should be to make him, as early as possible, an intelligent, productive citizen; he should be brought under the common law of the land, faithfully administered; he should have a home of his own to develop a pure family relation, with a legal right to his possessions. The whole system of reservation and tribal condition must be given up and substituted as soon as possible by common citizenship and dependence upon their own exertions, as the institution of slavery has been given up and the dependent condition of the negro changed for freedom and the necessity of securing his own bread.

These ends can be readily gained by wise and persistent efforts. The Indian will be reluctant to believe even the honest assurances of the government at first, because the promises that have been so often and solemnly made, have been so constantly broken. The government has now in its hands millions of dollars unpaid which have been long since pledged for educational

purposes among the Indians. If a general plan were formed, embracing such radical changes as the endowment of citizenship and suffrage under proper educational guards, and adequate measures were taken to divide the reserved lands among them, with the provision of such agricultural implements as are necessary and with proper training, and, above all, with the presence of an independent and fearless magistracy honestly administering the law of the land, but few years would intervene before the happy results would appear and the beginning of a higher and permanent civilization would be inaugurated. Such addresses as the one to which we have referred will go far towards securing this blessed consummation. We trust, as published, that it may be widely read.

THE COMING ELECTIONS IN FRANCE.

All France is now fairly absorbed with the impending electoral campaign for the renewal of the Chamber of Deputies. The influence of this coming event has been sensibly felt in the declining days of the present Parliament, and the rod of the people held in abeyance for its servants has prevented these from saying and doing many things that might tell against them at the ballot-box.

This subduing power has been most effectual on the members of the extreme left in their attitude towards the Church. One of these in a recent manifesto to his constituents now declares it to be simply his opinion that the clergy should remain on its own territory and never interfere with political matters. He also believes that the Concordat applied with firmness and kindness will insure in the most effective manner the independence of the State towards the Church. These wonderfully conciliatory words of a French Radical are signed by all of his group. But they are ambiguous, and are moulded to cast oil on the feelings of the rural districts, which are evidently preparing to punish many of these destructives at the polls for their fierce onslaught on all religious institutions and organizations.

The so-called Liberal fractions in the French Chambers have tried in vain to join hands for the contest, and the Radicals are succeeding no better, so that all unity on the part of the Republicans is abandoned, though there is doubtless a fair majority of an honest and moderate republic.

On the other hand, there is a remarkable and unusual coalition on the part of the monarchists—liberal, as they call themselves, but sarcastically so, as the people well know. The Orleansists have joined hands with the Bonapartists, though these two factions were for a time bitter enemies. Were it possible for this compact to succeed, the Orleansists would soon pay dearly for their bargain, for the business of the Bonapartists is to subjugate or defraud the men who have raised them to power. In the special family of these latter there is now a violent feud between father and son—that is, between Prince Jerome, the claimant, and his son Victor, who is supposed to be the favorite and protégé of the ex-Emperor of France.

The only safety for the republican rule is for the moderate Republicans to close their ranks, discard all personal considerations, and declare themselves in favor of a policy at once liberal and conservative of all that is honest, good and true. And they will very specially need to have a careful platform on religious matters, because the monarchist forces are accusing all Liberals of being opposed to religious matters as such, without any question as to the character of the Church.

The Catholic forces on their part are becoming more inclined to abstain from politics, openly at least. The new Bishops seem to hold themselves aloof from political matters, in which action they are supported by papal utterances, as may be seen by the words of the Pope to Cardinal Pitra in regard to his ultramontane policy. The Holy Father no doubt entertains all the tenets of the syllabus, but he is wise enough just now to sheathe the sword and resort to the pen. He was recently quite emphatic towards the new Archbishop of Dublin, whom he directed to bid the Irish Bishops to refrain from interference in political agitations.

The atmosphere in France would, therefore, seem more favorable for reflection and moderation in religious matters, and such a condition of the public mind is much needed in view of the fact that the next Chambers may have to meet and grapple with the problem of separation of Church and State. The Protestants are preparing to meet it, and many of the Catholics would prefer a separation

that would free them from the interference of an element so dangerous to them as the French Radicals of the hour.

A new power for good or evil will come into the canvass in the form of election by general ballot in departments, instead of personal tickets; that is, the seven, or ten, or twelve members for one department will all be voted for together instead of by districts. This was the favorite "Scrutin de liste," so bravely battled for by Gambetta, and which his followers have now carried through. It is generally supposed that it will take some matters out of the hands of the priests in the rural districts and give the Republicans of the towns an opportunity to extend their power with more effect. It will certainly do so if they are wise enough to concentrate their forces, but it may result in developing the boss system in the canvass. On the whole, then, with universal suffrage and a free press, the country has in its hands mighty weapons for good or for evil, and there is great uncertainty as to the result. The good men of France can only hope and work and pray for the best.

EDITORIAL COMMENT.

Rev. Benjamin Franklin Tefft, D. D., LL. D., was announced as having died last issue, died on Wednesday, the 18th, aged 72 years. He has heretofore filled several conspicuous positions in the Church and in the State, although for a number of years past, through the delicate condition of his health, with the exception of the execution of his work upon "Evolution," he has been retired from public service. He was born in Floyd, N. Y., was educated in Casanova Seminary, and graduated from Wesleyan University at its third commencement, in 1835. Among his classmates were Bishop Keener, of the M. E. Church, South, Prof. H. B. Lane, Annis Merrill, esq., Dr. Nye, and Rev. Sabara S. Stocking. Immediately upon graduation he taught in Maine Wesleyan Seminary, was then a very successful pastor of the First M. E. Church, Bangor, and, later, was principal of Greenfield Seminary. In 1842 he was called to be pastor of a new M. E. Church which was formed in this city, and held its services in the Odeon, on Federal Street. Dr. Tefft was then in his prime, a very eloquent and popular preacher, winning the warm esteem of a large congregation. His throat failing him, he traveled South and West. From 1843 to '46 he was professor of Greek and Hebrew in the Indiana Asbury University, from which chair he was elected editor of the *Ladies' Repository* in 1846. His editorial services were well appreciated by an increasing number of subscribers to this periodical. From 1851 to '54 he was president of Geneva College, Lima, N. Y., and in 1862 was a delegate to General Conference. His degree of Doctor in Divinity was bestowed upon him by the Ohio Wesleyan University, and that of Doctor of Laws by Madison University. Again in 1866 to '69 he was pastor of the First M. E. Church, Bangor, and of the mission which it established, and in the succeeding year was pastor of the newly-formed second church. With the opening of the war his eloquent voice was constantly heard in support of the Government and in appeals to the patriotic ardor of his fellow citizens.

In 1862 he was sent as United States consul to Stockholm, and was acting Minister to Sweden. In 1864 he remained abroad as a commissioner of immigration from the north of Europe, in the interests of the State of Maine. He has been elected to a number of societies of art, science and literature in this country and Europe. He edited and published in Bangor, with marked ability, the *Northern Breeze*, a weekly secular paper. He was a member of the Maine Legislature in 1874, and had a wide reputation as an intelligent and successful business man and a well-trained statesman. The state of his throat and lungs prevented his continuing the pastoral office, but he has ever been ready and eager to preach, as his health and opportunities permitted. He was a very persuasive preacher, with a charming voice, eminently thoughtful and inspiring in his delivery of physical strength, well-equipped for controversy, and continuing his literary and theological studies to the last. He wrote a number of books, such as "The Shoulder Knot," "Hungary and Kosuth," "Webster and His Masterpieces," "Methodism Successful," and the work lately issued from the press of Lee & Shepard upon "Evolution." He had his strong friends, and provoked at times opposition. He was positive in his opinions and pertinacious in sustaining them; but he was of kindly and warm affections, and was a sincere disciple of the Lord Jesus, in whom for peace and salvation he confidently trusted.

Dr. Tefft leaves four children to mourn his death; four others had preceded him to the grave. His beloved and excellent wife died long since, and our readers will recall the touching memorial to her worth from her husband's hand in our paper. Another friend will doubtless prepare a full biography. He has been an often and interesting contributor to our columns, and we were honored in being esteemed the friend, for many years, of Doctor Tefft.

The infidels of the country, as they have a perfect right to do, have been holding a conference in Albany. In his opening address, the president of the body, Mr. T. F. Wakeman, a lawyer of New York city, remarked that the fall duty of unbelievers was not accomplished, but that they had destroyed all ecclesiastical organizations, all superstitious faiths, and the sacredness that invests the Bible and the Sabbath. He affirmed that the time for constructing something had come, but in his proposals for future labors for freethinkers, he simply mentioned the social and economic organizations which, established under Christian auspices, have long been supplementing, not antagonizing, the work of the church. In the arrogance with which these unbelieving men and women have denounced the institutions of the church, the offices of religion connected with our social and civil establishments—such as chaplaincies, cathos, etc.—the *New York Times* says: "These singular people (the freethinkers) have reached the point where, like the Puritans, they wish to compel everybody to think as they do." The officers of the Association sent a complimentary ticket to their sessions. We did not avail ourselves of it, as we are in no wise inclined to yield our convictions of the truth of Revelation, or of the divine power of Christianity, until our unbelieving fellow citizens show us better results from their simply destructive opinions than have yet appeared. Where are their universities, their great charities, their self-sacrificing martyrs, their advocates of purity, their hospitals, and their missionaries among the

Rev. Washington Gladden read a paper at the late session of the Social Science Association in Saratoga, on the "Arbitration of Labor Disputes," which ought to be circulated as a tract in all our manufacturing towns and cities. This country will soon stand alone as the inevitable example of settling these controversies by strikes—the most uneconomical, perilous and unsatisfactory way possible. At this time, with us, all forms of extensive business are in constant peril of a sudden and violent interruption. All over the country mills have shut down, and hundreds of thousands of laboring men, who are dependent upon daily wages for their bread, are out of work. In Great Britain, at this hour, a large portion of these labor difficulties are adjusted by a mutually chosen court of arbitration, provided before any difficulties have arisen, and whose decisions are accepted as final. Such a tribunal should be established in connection with every manufacturing interest, and this intermittent and always perilous abrupt interruption of business be avoided. Unless vigorous efforts are made to secure this on the part of our employers and capitalists, these labor combinations, which are already portentous in their volume and unity of action, will engender serious perils both to the public peace and to the prosperity of the country.

The Evangelical Alliance for the United States, whose business office is at No. 32 Bible House, New York, issues a circular requesting the organization of branch auxiliaries in all parts of the country, and accompanies it with a simple form of constitution, embodying the doctrinal basis of the organization. The occasion of this new and vigorous movement of the society is the persistent effort of the Roman Catholic Church in New York to secure the establishment of sectarian rites and ordinances, under the guise of "freedom of worship," in all charitable, reformatory and penal institutions, and, without doubt, ultimately, under the same pretense, to obtain the division of the public school money. Seven times the attempt has been made in the New York Assembly to push through such a covert bill, involving an entire revision of our national constitution, establishing by law the Roman Catholic religion, so far as such institutions are concerned. We have always enjoyed freedom of worship in our public establishments, but we have always opposed every attempt to establish Presbyterianism, Episcopalianism, Congregationalism, or Methodism. Why should we change our policy for Romanism? Is the fact that our institutions are full of the neglected children and criminal men and women of Roman Catholic parentage or persuasion, an adequate reason for this? The New York Alliance, over the signatures of its executive committee, Rev. Dr. J. M. King, the late Dr. Prime, Dr. Buckley and McKinn, Rev. Merritt Hubbard and W. E. Dodge, esq., issues a very able address to the people of the State of New York, recounting the history of this Roman Catholic crusade against their unsectarian institutions, the efforts of its leaders to secure political influence in the Assembly, the barely successful endeavor at the last session to foil their Jesuitical schemes, and the broad and serious results involved in the passing of the proposed bill. This address can be obtained at the office of the Association. We heartily commend the call for branch auxiliaries to the earnest and practical consideration of our readers.

Personal and Miscellaneous.

Our readers in this vicinity must not overlook the announcement in this issue of the annual meeting in Bromfield St. of the church auxiliary to the W. F. M. S. This is always an interesting occasion.

Miss Claire Virginia, daughter of Rev. Dr. Cramer, was married, last week, to Alphonse Bernier, a French journalist and literary man of the French capital. The marriage ceremony took place in the Methodist Church of Elizabeth, N. J. As the French law only recognizes a civil service, the vows were repeated in New York city in the Mayor's office.

The beautiful new edition of Mrs. Stowe's "Uncle Tom's Cabin," published by H. M. Milford & Co., noticed in our last issue, is sold for \$1. a copy—one-half the price of the previous edition.

Bishop Merrill has written an extended letter to the papers, filling four closely-printed columns in support of legislative or constitutional prohibition. He thinks this end is to be secured by arousing the will of the people of all political creeds, and not by a separate party organization. He enters at length into the argument, showing the inexpediency of the latter course. The paper is, as are all the productions of the Bishop, calmly, clearly, and strongly reasoned.

The School for Christian Workers at Springfield, Mass., opened on the 9th inst. with very encouraging prospects. Students were in attendance from Canada, New England, the Middle, Southern, and Western States. The design of this institution is to train laymen to be secretaries of Young Men's Christian Associations, superintendents of Sunday-schools, and helpers to pastors.

If any of our readers have failed to notice the bright and very suggestive *Allegory*, in seven parts, by the late Rev. Asa Kent, published in successive issues of our paper, they have lost a rich treat, and should recur to them before the papers are destroyed. It is rare that more wit and excellent sense are united in a religious newspaper contribution. How vividly the presence of the venerable man rises before us—short, stout, very grave, with that marked probity under his chin! In his later years, by invitation of the Bishops, he sat by their side within the altar rail, at the Conferences.

Rev. Elias Nason, of North Billerica, Mass., has been very favorably known throughout New England and in other portions of the country as an interesting and instructive lecturer. His new lectures for the present season are: "When I was a Boy, or the Old Times and Now," and "Wonderland." His terms are reasonable, and he is quite sure of giving ample satisfaction to his audiences.

The late Dr. Tefft was a member of the General Conference which met in Boston in 1852. His presence at the conference was the memorable appeal of Rev. John S. Isip from the decision of the Cincinnati Conference, was made. Dr. Tefft was his counsel on this occasion, and made a very able plea in his behalf; but the earnest, overwhelming address of Mr. Isip himself carried the vote of the Conference in his favor by a large majority.

New York city opens her excellent public schools this fall to over 135,000 children, with her normal school for girls and her free college over-running with students. The only drawback to this interesting state of affairs is the fact that 10,000 children are still out of school for lack of accommodations. These, however, will be provided at an early hour.

The *Christian Advocate*, unintentionally, does the editor of this paper too much honor in its gracious personal note, last week. He is simply a trustee and superintendent of the Public Library in New York, and is not connected with the Boston Institution.

Our readers, pastors, and Sunday-school superintendents especially, will not forget the generous offer by the Free Men's Aid Society to send an illustrated map, upon application, where the regular annual appropriation for the Society is taken up by any church, or where at least \$5 is pledged. It will make a significant ornament for the vestry. The Society is seeking to raise the special sum of \$250,000 for Christian education at the South. Send to the office of the Society in Cincinnati.

Rev. J. W. Walker, presiding elder, of Fort Dodge, Iowa, writes: "Eight ministers are wanted immediately in Fort Dodge district, Northwest Iowa Conference. We have good water, healthy climate, and a young, enterprising Conference."

Any one desiring to try a Western field of service should drop a line to the earnest and wide-awake presiding elder at once.

Our editorial note in a recent issue of the paper was calculated to alarm the reader in reference to the condition of Dr. Buckley. He met, indeed, with a very serious accident, but there is every reason to believe he will soon entirely recover from its effects. He has returned to the city and visited his office. He was greatly shaken up, but will be all right, we trust, in a short time.

The theological and academic departments of Boston University opened last week with good classes, both in numbers and quality.

Rev. C. E. Felton, of the Mr. Vernon charge, Baltimore, passed a few days, including the Sabbath, in Boston. He has been making an Eastern trip for his health, and returns greatly refreshed by his tour.

John L. Bates, son of Rev. L. B. Bates, a graduate with honor both of Boston University and of the Law School, has been admitted to the Suffolk Bar. He has commenced practice in our city. We wish our young friend the best success, which he well merits.

Root and Tinker of the Tribune Building, New York, issue a fine lithographic portrait of C. I. Richard M. Hoe, the inventor of the wonderful revolving cylinder printing press which bears his name. This marvelous machine has now been brought by the firm of R. Hoe & Co., in New York, to such perfection that it prints thirty thousand copies of a paper per hour, printed on both sides, cut, folded and pasted. Col. Hoe is one of the most esteemed citizens of the city, intelligent, noble-hearted, ready for every good word and work, thoughtful of his employees, and a sincere Christian disciple, honoring in his life the Master, who has endowed him with such talents and wisdom.

The Sanitarian for August opens with a paper upon the "Relation of Wells of Water to the Typhoid Fever," by Dr. Baker, of Michigan. Col. Ludlow supplies an abstract of his address upon "The Future Water Supply of Philadelphia." Dr. May's able annual address upon "Medical Legislation" is given in this issue. "The Progress of State Medicine in Minnesota" is continued. A variety of short, instructive articles and notes, with valuable editorial miscellany, fill the remaining pages.

The University at Evanston, Ill., has secured for its chair of chemistry Mr. A. V. E. Young, a graduate of Michigan University, a Fellow in Chemistry at Johns Hopkins University, and for three years connected with instruction in chemistry at Harvard. He has also studied in Europe, and brings to his new chair a rare scholarship in this department of science, and much technical experience.

We have received and read with much gratification several numbers of the *Alumni Magazine*, published by the Alumni Association of Lincoln University, and sustained largely by their contributions. It is an octavo monthly of thirty pages, very neatly printed. The August number has an editorial review of Bishop Dudley's article upon "The Negro, in the Century," a tribute to the memory of the late Prof. Wiley Lane, by Rev. Dr. F. J. Grimke; with a good variety of original prose and poetic articles by graduates of the University, of both sexes. Its office of publication is 244 South Twelfth St., Philadelphia. \$1.00 a year.

The September number of the *Bay State Monthly* has special attractions. Its frontispiece is a fine steel engraving of ex-Governor Long, and is followed by a short biographical sketch. G. B. Bartlett contributes an interesting article on "Concord Men and Memories," with portraits of Thoreau, Emerson, Hawthorne, and A. Bronson Alcott, and other striking illustrations. George Lowell Austin gives a well-written paper upon "The Conspiracy of 1860-61"—the opening of the Civil War. We have two portraits of reform mayors, with sketches of their lives—John Phillips, the first, and Hugh O'Brien, the last. There is a timely sketch of Hingham, in view of the late celebration, with illustrations, and a well-written description of "The House of Tinknor," with a readily-recognized portrait of W. D. Tinknor, esq., the first publisher of the name, whose fine face was so familiar to the frequenters of the "Old Corner Bookstore." The editorial miscellany is fresh and vigorous, making the number a very interesting one. Published by the Bay State Company, 43 Milk St.

The *Christian Advocate* of Buffalo extends a very hearty greeting to Bishop Hurst, who has just reached that city to make his episcopal residence.

A presiding elder writes:—"Thanks for the suggestive and helpful article on 'Public Prayer.' It tells of a matter in which we are sadly deficient—none more so than our young theologues. We are equally in need of instruction on uniform modes of public worship, according to the Discipline of each denomination. Every minister introduces his own methods, regardless of precedent or of Discipline, and when the presiding elder comes around, he has to inquire at each church what order of worship is followed therein. Oh, for a prescribed ritual for public worship, and services in which minister and people should unite, and variance from it be made an ecclesiastical crime!"

The address of Rev. A. D. Mayo—who every season for the last five years has journeyed through the Southern States in the interest of public education—upon "The New Education in the New South," has been issued in a pamphlet form. It is certainly full of encouragement as to both the spirit of Southern citizens in reference to public instruction which it discloses, and the progress that has been made in the last few years in this direction. Much remains to be done before the perils of illiteracy are passed. Mr. Mayo speaks appreciatively of the work done in the religious schools established by Christian societies at the North, and appeals for still larger bestowments of money, as finding here wide-open and beneficent opportunities for accomplishing the highest good.

Cassell's Family Magazine for October is out in anticipation of its month of publication, and is well filled with the best periodical miscellany. The serial stories are continued. An illustrated chapter is given upon "Women on Wheels," by a lady cyclist. The other articles are: "The Garden in September;" "When Grandfather was Young;" "Mrs. John Allen of Ridge View;" "A New Order of Odd-fellows;" "An Old Dutch City," illustrated (Rotterdam); an interesting paper upon

"Friends in Common," with portraits, John Bright among others; "The Emperor's Pardon," and "The Gatherer."

Professor Charles Foster Smith, of Vanderbilt University, has an interesting paper in the *Current* of September 19 on the use and misuse of the terms "gentleman" and "lady," maintaining that the words "man" and "woman" are in danger of dropping out of the common vocabulary.

The *Quiver* for October has a vivid picture for its frontispiece of the heroic fireman on a blazing stairway with two children in his arms. Its articles are: "A Skeptical Nobleman," "Northern Methodism," "With the Hop Pickers," "The True Story of Lottie," "Local and True," "Scripture Lessons for School and Home," "Sunday Thoughts in Other Lands," "Restful Talks in the Rush of Life," "The Christian Life: Its Privileges," "What is the Drift of Evolution?" "Sunday Readings," with the continued stories—"Mollie's Lamb," and "The Forts of the Duncuif." Cassell & Co., 739 and 741 Broadway, New York.

Cassell & Co. issue the *Magazine of Art* for October promptly. Its frontispiece is "Chivalry," by Frank Dicksee, A. R. A. Its illustrated articles are: "Arnold Böcklin," by Claude Phillips; "Granada," by David Hauser; "Reconciliation," by Blakie and Walter Crane; "Romance of Art," by E. B. West; "The Garden in September," by J. Romilly Allen; "Current Art;" "Fables from the French Renaissance;" "Burman's Palace;" "Female Head Gear, 18th Century;" "The Market at Pex." There are the usual art notes, with a special American chapter.

The *New Englander* for September opens with a well-considered and executed portrait of Carlyle's sneering depreciation of Charles Lamb, by N. W. Wells. O. A. Kingsbury has a timely and effective argument against the use of public money for sectarian institutions, meeting specially the Roman Catholic appeal for the division of the public school money. "The Progress of the Second Very Appreciable Paper," "Rossetti and the Pre-Raphaelites." There is a vigorous defence of the modern orthodox movement in theology under the title of "Protestant Vaticanism." The able essay upon "Government by Party" is continued, as also the paper upon "The States General of France." The article by F. P. Brewer upon "Prohibition not Desirable," will rouse up the old war horses who had supposed that question settled. The article is written in good temper, but will hardly be accepted by the friends of prohibition. The arguments seem more specious than substantial. J. W. Bell writes upon "Bismarck and the Socialists," and there are two articles upon Yale College.

Taking up the daily local paper in Saratoga, one finds his eyes assailed, in large type, with a singular and reckless list of denunciations between the two most noted mineral springs of the town. While slipping your morning glasses of Hathorn, you are startled by the declarations of the proprietors of the Congress Spring that the water you are drinking is taken at the peril of your health and life, while in another column you learn that Congress Spring will be continually medicated to preserve its virtue. It is the old story of the Scotch springs destroying each other. Hathorn Spring was never in a better condition. Its sparkling and health-giving waters, if properly used, are as wholesome and efficacious as ever. A physician of a score of years of experience in Saratoga assures us that his patients have used the water ever since the spring was opened, with great benefit, and that, in no instance, where judiciously taken, has any injurious result followed. Business jealousy is at the bottom of the controversy, but these printed denunciations do not diminish the number of the old and new patrons who crowd the hall of the Hathorn Spring before breakfast every morning.

The site of Gen. Grant's tomb, although a bare spot at present, with a few straggling trees on it, and with a drinking house uncomfortably near, is one of the finest possibilities. It can be readily, and will be, brought into a scene of inviting beauty. The house is to be removed, and the grounds will be graded and grassed. The outlook upon the Hudson is one of the most attractive that can be pictured, and the site itself is full of historic interest. It is something amazing to see the crowds of people that flow, in a constant stream, to the tomb, and pass silently before it, glancing into the interior. The speechless guards standing as sentinels and walking their regular beats cannot be less so, as during all hours of the day the place is thronged. It is easily accessible, and when the site is placed in order, it will be one of the most beautiful spots on Manhattan Island. A worthy shaft standing upon its highest point will be seen towering above the heights, in every direction. New York was the choice of the great chieftain now sleeping there. We have distributed our honored dead over the land. No two of our great ones lie together, and certainly the metropolitan city of the country may properly offer a final resting-place to the brave leader of our armies who rendered her future glory and growth possible.

Rev. T. B. Neely, D. D., of Pottsville, Philadelphia Conference, delivered a course of lectures on Parliamentary Law at Chautauqua this season. The *Chautauqua Assembly Herald* says:—

"This course of lectures, in thoroughness, in adaptability to a popular audience, and in the interest awakened, has more than met our high expectations. It will form a marked feature in the work of the Assembly. His style of treatment, with his diagrams on the blackboard and on muslin, is quite novel, and so interesting that it has excited enthusiasm on the part of all who have attended, and many express surprise that the subject is so full of interest. The lecturer has already had proposals to deliver his lectures on this theme in several cities."

The post-office address of Rev. L. F. Cashman is now 1309 Ohio St., New Orleans, La. He left for his Southern work on Tuesday, the 22d. He goes with good courage, being able to carry back with him a considerable sum to aid in church building on his district.

As no little interest has been felt in the semi-playful, but rather too serious, discussion between a presiding elder and certain blind ministers' wives, to avoid any personal applications, we would simply say, that the presiding elder belongs to a Western Conference, and the lady whose response was the severest, is connected with a Methodist Church in the Middle States.

The address of Rev. J. C. W. Cox, D. D., agent of the S. S. Union and Trust Society of the Methodist Episcopal Church for the Northwest, will be for the present Washington, Iowa. Dr. Cox enters upon his official duties Oct. 1.

The following intelligence from London appears in Monday's *Daily Telegraph*:—"The American Methodist missionary Johnson has arrived here on his return from St. Paul de Louisa. He states that the members of the American Methodist mission there are all well and happy, and says that the reports recently circulated that the mis-

tion had suffered by deaths from starvation and disease are false and were based solely on the fact that Charles Miller of Baltimore had died from illness. Mr. Miller, Mr. Johnson says, might have recovered but for his persistence in refusing to take proper medicine, which he did for the reason he said that he "trusted in the Lord to help him through." Mr. Johnson, on the other hand, declares that the mission has plenty of wholesome food and has lost no member but Mr. Miller.

Good Tidings Day, October 18.

The Good Tidings Service for morning or afternoon of Good Tidings Day, October 18, with an appended Epworth Song Service for the evening of the same day—sixteen pages—is now ready.

I think I may say that, of all the services submitted to our Sunday-schools during the past ten years, this will prove to be one of the most popular and useful. The new songs and tunes from the Epworth Hymnal, the marvelous new hymn by Miss Lathbury, "Heart of Jesus," for recitation by ten voices and by the school, will themselves give peculiar charm and power to the service.

And now, brethren interested in the great work of the Sunday-School Union and of the Tract Society, I hope you will stand by these two societies in this first commemoration of Good Tidings Day. Hereafter it will be an annual feast. Shall not the first be a brilliant success?

Copies of the combined Good Tidings and Epworth Hymnal Services will be sent to all pastors who make application on the postal cards which have already been forwarded for that purpose. Let the office hear from you.

New York, Sept. 18, 1885.

The Churches.

[See also page 7.]

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.
Boston Preachers' Meeting.—Rev. Dr. Eli presided. Bro. Cooper introduced a resolution, which prevailed, to invite Chaplain McCabe to address the meeting at some future time. Rev. Barnhart Krauser spoke in reference to Bishop Taylor's work in Valparaiso; Rev. Dr. Felton in regard to Methodism in Baltimore; and Rev. A. B. Kendig spoke on the work among the masses in our large cities.

Boston.—Preaching on the Common under the auspices of the Y. M. C. A. still continues. Rev. L. B. Bates preached from the band stand last Sunday to a congregation of over three thousand persons. At the same hour, Rev. A. B. Kendig preached to a full house in Tremont Temple, on "Those Parents of Mine."

Roslindale.—This church, under the pastoral care of Rev. Garrett Beekman, was re-opened last Sunday. The church has been greatly improved during the summer. Besides the outside painting and the grading of the grounds, the interior of the structure has been completely refurnished. The floor has been recarpeted, the pews renovated, new cushions provided, and the walls newly frescoed and painted. The wall back of the pulpit has received special attention, the tablets have been repainted, and several passages of Scripture inscribed in "appropriate places about the room. The total expense of elaborate redoing, including the debt on the new chapel erected last year at the rear of the church edifice, was \$4,725, all of which was provided for last Sunday. The re-opening services consisted of able sermons by Rev. Drs. Hamilton, Horr, and Huntington. The Sunday-school is the pride of the church, being the largest in the vicinity. Mr. John E. Blake is the efficient and able superintendent, whose liberality has made him conspicuous among the members and friends of the church from its beginning. Year before last his society gave evidence of their liberality by liquidating a debt of \$11,500, which had rested on it for some years. The church is now in excellent condition every way.

Lynn.—The union services conducted by Rev. Mr. Needham, under the auspices of the Y. M. C. A. of Lynn, have been very encouraging. Services will be held each day this week. Mr. Moody begins his work next Sunday.

Melrose.—Rev. J. D. Pickles presented the needs of the church, and an effort was made to liquidate a debt of \$3,750. The hearty response of the people was very encouraging, and before the close of the service the entire amount was pledged. Dr. Cushman preached in the evening, and received a very liberal contribution to the work in the Southwest.

Whitinsville.—Rev. James Mudge, pastor. A very pleasant and successful missionary entertainment and fair took place in the vestry of the M. E. Church, Sept. 16. There were many pretty and useful articles for sale made by the members of the Young Ladies' Mission Band. Missionary recitations and songs were given. Much interest was elicited by the opening of twenty mite-boxes, which had been given out a few months previous, and were found to contain over \$10. But the main feature of the evening was a Hindoo wedding, in which about two dozen persons took part—men and women, boys and girls—all dressed in thorough Hindoo style. The bright colors of the Oriental garments, the novel ceremonies of the complicated marriage ritual, together with the strange music and the queer-sounding foreign tongue, made a very effective picture, and gave the spectators a little bit of Eastern life which they greatly enjoyed. Over two hundred were present, and something over \$70 was netted for the mission funds. The young workers were much encouraged and praised, and the good cause was decidedly helped.

West Medford.—A four days' meeting has been held by the pastor, Rev. C. W. Wilder. Interesting sermons were preached by Bros. Gill, John H. Mansfield, Wm. P. Ray, and R. S. Smith. A general revival spirit has been manifested, and the meetings still continue. Sixteen persons have been received into full membership as the fruits of the revival last year. The property has been improved by the laying of a good concrete walk about the church.

Abol.—The silver wedding of Rev. F. M. Vinton was appropriately celebrated on the 17th inst. It was held in the church after a day given up to a well-attended Sunday school convention. The large gathering, the hearty greetings, the generous gifts in coin and plate, the good words spoken, the music—here let us quote Bro. Gould, himself an expert—"worthy of all commendation," the droll decorations in fine taste and more eloquent than words, were all genuine expressions of respect for our brother, and of love for the union that has been crowned of Heaven by the gift of promising sons. The addresses of Dr. Dorchester who presided happily, of Revs. Henry Lummis, Albert Gould, and Cox of the Baptist Church, and the letter of Rev. W. J. Hamilton, who united the happy pair when they were in the strength and bloom of young manhood and womanhood—all were full of pathos and wisdom and sweetness. Mr. Burleigh of the legal profession added cordial words well received. Mr. Latham, a layman of the Athol Church and superintendent of the Sunday-school, made a good presentation speech, closing straight to business as becomes a man of deeds. Those who know the Athol pastor need not be told that his response was in well-chosen words to which it was good to listen. The heart and skill of the elect ladies of the church were everywhere manifest in the tasteful arrangements for the joyful occasion.

NEW BEDFORD DISTRICT.

The small-pop score for Fall River has come and gone. The prompt and efficient action of the Board of Health achieved results which were almost miraculous. When the disease was first discovered, there were three cases, all in one tenement, and that tenement one of several in the same block, in one of which there was a private French School numbering about forty children. The cases were all fatal ones, and yet so prompt and energetic was the action of the authorities, that the disease was eradicated without a single additional case. It is doubtful if such could occur again, but the fact is all the more grateful to the residents of the city.

There is a change anticipated in the pastorate of Park Church, Bro. G. E. Fuller expecting a transfer to the Northwest, and the people expecting a man from that section to take his place.

A successful clam bake was held last week at Steep Brook by the North Church, netting them a handsome profit. This little church provides good times of the kind, indicated every time it makes the attempt, and though under the lead of Bro. Gammons, there is no gammon about him or their work.

Rev. Bro. Kimball has returned from his vacation, refreshed and rejuvenated to the extent that one of his most loyal and intelligent members failed to recognize him on the street till he accosted him.

Bro. Simons is visiting at Putnam, where his college home and brother-in-law, Rev. Bro. Stoddard, is ill with fever.

A new departure is on foot for the First Church. Mr. B. W. Hood, who for years has had charge of the music in the public schools of Providence, has been engaged to instruct the young people of the Sunday-school and congregation in music. The Epworth Hymnal has been introduced into the Sunday-school and social meetings, and it is hoped that now the youth of the church will learn the hymns as well as the tunes, which are better calculated to promote the knowledge and love of God than those commonly used in most of our schools and social meetings.

Clim-oaks are always in order at both the Dightons at this season of the year. Two have been held, and both were successful.

From Grace Church, Taunton, Rev. Bro. Yates, pastor, came tidings of good. Increasing congregations and unusually large attendance upon social meetings have characterized the summer's work. At the sacramental service of July 1 the largest number of communicants were present in the history of the church; and the first Sunday in September the number was larger than in July. Conversions are reported among young men. Sept. 6, Bro. Yates immersed five candidates, received by letter one, and four from probation.

We clip from the Cape Cod Item the following from Wood's Hill: "The pastor of the M. E. Church has recently been presented, the presentation being made in this wise: The reverend bachelor was finishing a homily on 'The Wheat and the Tares,' when a light rap at his study door, succeeded by the entrance of a bevy of ladies, checked his pen. Then it was that a study gown of the finest texture and approved style was, with a neat speech, presented. The garment is quite elegant, and as the satisfied cleric, encased therein, gazed at the neat vestment and laid it aside, it was not so much of the 'Tares' he was thinking as of the exegesis of Canticles 5:3: 'I have put off my coat; how shall I put it on?'

Rev. Dr. Coggeshall has recently been removed from Cattanah to Pocasset, to the house of Mr. Noah Wright, and is reported as being in very feeble health.

At New Bedford, Pleasant Street, Bro. Drew is in labors more abundant. He reported at a late quarterly conference, 604 pastoral visits in a single quarter. We doubt if that record has been excelled in New England. And a fact which ought to be chronicled with respect to this, that this was not a special quarter's work, but a sample of the usual amount of work which this modest and faithful pastor does in his charge. If he should return to his old conference at the end of the year, we learn he has been invited to do, their gain would be our loss.

MAINE.

An interesting meeting in behalf of the Woman's Home Missionary Society was held at the Portland district camp-meeting at Old Orchard. Mrs. S. L. Freeman, corresponding secretary of the

Conference auxiliary, presided, and gave a brief explanation of the object and workings of the Association, which was followed by an eloquent address by Rev. Bro. Gerrish, of Biddeford. Mrs. Rev. C. J. Clark and Mrs. B. M. Eastman read interesting letters from missionaries in the home field. Twelve new subscribers for *Woman's Home Missions* were obtained, and four names were added to the society.

A meeting in the interest of the W. F. M. S. was also held on the same day, Rev. A. W. Waterhouse presiding. Presiding Elder Jones gave an able address. Mrs. Clark read an interesting letter from Miss Mary Shaw, corresponding secretary of Newfield auxiliary. The children's meeting conducted by Mrs. Rev. B. Freeman was attended with excellent results. Mrs. Freeman is especially adapted to children's meetings.

Seven persons were received into the Methodist Church at Farmington last Sunday—six from probation, and one by letter. Nearly ninety persons were present at the communion service.

Rev. B. Freeman and his people at Standish are enjoying prosperity. Fifteen persons have commenced a religious life since Conference. Thirteen of these have arisen for prayers within a few days, and five have been reclaimed from backsliding.

A new camp-meeting enterprise has been started in Freeman, for the northern section of Augusta district. The meeting opened last Monday evening under the direction of Rev. D. Pratt, Jr. The ministers in that part of the district are present and doing earnest work. Bro. Pottle, the presiding elder, is expected to be present at this third camp-meeting on his district. Bros. Laughton, Foster, Bartlett, and Masterman have already preached vigorous evangelical sermons to most attentive listeners.

J. K. Blanchard, for many years identified with the Park St. Methodist Church in Lewiston, and one of the leading spirits in the Lewiston Reform Club, died at his residence in Lewiston on Wednesday, Sept. 16.

The Methodist society at Woodfords has commenced on the foundation of the new parsonage. Mrs. Dr. Clark has given the society a beautiful lot adjoining her residence, and another elect lady has given \$500 toward the building. Rev. W. F. Berry, the pastor, baptized thirteen persons at the East Deering part of his charge last Sabbath.

Rev. Theodore Gerrish has been delivering his lectures at Lewiston, delighting his audiences.

Dr. Bashford's lecture at Kent's Hill, on "Orators and Oratory," was highly appreciated.

Rev. Ezra Tinker immersed eight persons in the Saco River at North Conway last Sunday, and received sixteen into full membership. The railroads are giving reasonable rates for the Holiness Convention at North Conway beginning Wednesday, Sept. 23.

Rev. W. S. Jones held his first quarterly meeting at Ferry Village last Sabbath. The people were delighted with the services of their new presiding elder. Bro. T. P. Adams, the pastor, is doing excellent work on this charge, and is organizing the people for a revival. Bro. Adams seldom fails of a revival in his charges.

Kent's Hill.—The fall term of the Maine Wesleyan Seminary and Female College opened Aug. 25, with the usual number of students in attendance. A large increase in numbers was anticipated, but has not been realized. The new Commercial College has opened very favorably, there being over twenty students in the full business course. The most of whom would not have been in the school but for this college. The teachers in this department are making a fine impression, and have already proved themselves to be equal to their task. The new preceptress is also highly esteemed and very efficient. The other teachers are entering upon the work of a new year with their accustomed fidelity and zeal.

Two lectures have been given; one by Rev. C. F. Allen, D. D., and the other by Rev. J. W. Bashford, Ph. D. Both were greatly enjoyed and were very instructive. A daily noon prayer-meeting has been established, and is strongly sustained. The religious interest is unusually marked, and several conversions have caused rejoicing. The able sermons of the pastor, Dr. Stone, are commended by all.

EAST MAINE.

BANGOR DISTRICT.

The last quarterly meeting at Dexter was made joyful with the testimony of several young converts. The pastor proposed to commence revival meetings with "house-to-house" prayer services. Sister Keene, a senior member, is still a blessing to the church with her presence and gifts. She has contributed one hundred dollars this year to improve the parsonage, so that the preacher's home, with cemented cellar, new paint outside and in, and blinds for the windows, is more enjoyable than ever before.

The Young Men's Christian Association of Foxcroft have held services in Sanguerville, with good results. Several persons have been happily converted to God, and a better religious interest prevails in the place than has been the privilege of the church to enjoy for a long time.

Workers are preparing the foundation of a parsonage for the Bangor Union Street Church. The cost of the property will exceed three thousand dollars, and when the building is finished, there will be no better parsonage in Eastern Maine.

Six or eight persons have professed a saving knowledge of Christ at Moro, and at Dyer Brook several have expressed a determination to seek this life. A good religious interest prevails throughout the charge, and revival meetings will be continued. P. E.

NEW HAMPSHIRE.

Gleanings.—At Garden Street Church, Lawrence, Sept. 6, four were baptized and six received into full membership.

Rev. Wm. Love, of the West Hampstead charge, has just returned from a visit to Ireland, the home of his boyhood. He is again hard at work.

Rev. C. E. Hall, D. D., the former N. H. correspondent, now a member of the Erie Conference, is spending his vacation with Mrs. Hall's friends in Greenland. Brother Hall has just closed his pastorate of three years at Oil City.

The East Rockingham Bible meeting held in the Methodist church, Exeter, Sept. 11, was a very profitable meeting. It was well attended, and the people were nicely provided for by the ladies of the different churches. Deacon Brown, the faithful Bible agent, gives a very hopeful account of his work, and says the meetings this summer have been unusually well attended, and in all of them a most excellent spirit has prevailed.

A deep religious interest pervades the Methodist society at Exeter. It is visible in the church, and is marked by an intense hungering and thirsting after righteousness. Some of the oldest members say they have never seen the church in a better religious condition than it is now. They are "waiting for the fire."

Rev. G. B. Spaulding, D. D., well known in all religious circles in New Hampshire, has resigned the pastorate of the Franklin Street Congregational Church, Manchester, and accepted a call to a Presbyterian Church in Syracuse, N. Y.

At Nashua, Sunday, Sept. 13, fifteen were received into full membership by Brother Haines.

Rev. J. M. Avann is at the bedside of his wife, who is at her father's home in South Acworth, very ill.

Rev. Willard G. Sperry, of Peabody, Mass., has accepted a call from the Hanover Street Congregational society of Manchester. He will be ordained October 6. We are reminded in this of the changes that have occurred in the Manchester pulpit within a year. Ten pastors who were there a year ago are gone. Of these, one has died, and the others are in other fields. There are at present five vacant pulpits, with the prospect of one more. None of these vacancies are among the Methodists.

Rev. C. M. Dismore is enjoying a well-earned vacation of a few weeks.

Will the New Hampshire Conference come up to the million-dollar call of Chaplain McCabe? This can be answered in part by the pastors, on whose tact and energy much of the responsibility depends. Last year, with 14,886 members and probationers, we paid an average of a fraction over 32 cents per member. If we meet the advance, we must bring it up to a little more than 50 cents a member. It seems as if this could be done, with great ease; and yet if it is done, it will only be after much hard work. Many of our people are not interested, and many pastors do not take the pains to give them the knowledge they ought to have.

Woodsville.—The pastor of the M. E. Church writes:—
DEAR BRETHREN: Best with me while I call your attention to the youngest but not the least important charge in our Conference. First and best of all, God is still with us and amidst His presence with us now and then a precious soul to train for God and His church. Our Sunday-school is doing a grand work, and we expect in that great day when God shall gather His own, many will be found there that would not have been only for the work of this little church and Sunday-school. Our congregations hold up wonderfully, and our Sunday-school is fully attended. We have eighty members in the school, bright and very promising children, whom we desire and expect to see come into the church of God.

In response to our appeal made through the HERALD of July 1, 1885, we have received about 150 books for our Sunday-school library. The Sunday School Union granted us \$10, and this, with about \$24 that we raised in the Sunday-school and invested in books, gives us the nucleus of a good library. We have secured a building lot and paid for it, also raised \$1,000 toward the two thousand dollar church edifice, and doubtless will be able to raise more among the inhabitants of our village before we complete the building; but our friends will remember that we have only eight members in full, with as many more probationers, all of whom are doing all that they are able to do, and that we are planting Methodism against great odds; also that this field is very important to New Hampshire Methodism. If any of you are pledged up to your last dollar for this year, can you not help us next Conference year—that is, give us your pledge now payable next year? Any amount, great or small, will be acceptable and properly acknowledged.

In looking over the Minutes, I find we have about 13,886 members, probationers and all, with 126 stations, mostly provided with preachers. Now if every preacher will stop for a moment and consider the importance of this field to our New Hampshire Conference, then make a personal pledge of one dollar, more or less, as his circumstances may warrant, toward this object, followed by an effort to induce his congregation to pay two cents per member, you will do much toward pushing the work of God in this part of our Zion. Will our brethren not heed this appeal? And if you can do nothing more, will you not send us a postal with your own pledge for any amount, however small, and thus encourage us in this really mission field?

A. TWICHELL.

Bro. Libby, pastor at Weirs, is seriously ill, and all persons who had orders for pictures in his hands will be served as soon as he recovers.

The Groveton camp-meeting, though very much hindered by the heavy rains of Tuesday and Wednesday, was yet successful, and the people are generally

(Continued on page 8.)

THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING,
Chemists to the New York Produce Exchange.

New York, Nov. 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from Sept. 12 to 19.
J. W. Adams. R. L. Bruce. E. Clemen. J. Cooper. M. French. M. D. Harris. C. Hall. C. N. Hinkle. S. P. Heath. J. Kolb. J. M. King. A. S. Ladd. O. McCabe. C. A. Merrill. F. C. Newell. C. S. Nutter. N. P. Ordway. D. R. Richmond. A. M. Sprague. C. T. Tower. E. R. Wood.

IMPORTANT.
When you visit or leave New York City, save Baggage, Expressage and Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.
600 Elegant rooms, fitted up at a cost of one million dollars, at and upwards per day. European Plan. Elevators. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all points. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

(Marriage notices over a month old not inserted.)

MURSE—CURTIS.—In this city, Aug. 19, by Rev. D. H. Ellis, Julia H. Morse and Carrie E. Curtis, both of Boston.
SMITH—MITCHELL.—Sept. 19, by the same, Henry A. Smith and Mrs. Catherine Mitchell, both of Boston.
LAMPSON—TURNER.—Sept. 12, by the same, Livia Lampson and Mrs. Lizzie H. Turner, both of Boston.

SULLIVAN—CARMICHAEL.—In Granvilleville, Mass., by Rev. J. H. Thompson, James Sullivan and Annie Carmichael, both of G.
NEWTON—CHAIK.—Sept. 2, by the same, Dr. George Newton of Fitchburg, and Mrs. Mary A. Chalk, both of Westford.

LAUGHTON—HUGHES.—In Waterbury, Conn., by Dr. J. H. Twombly, Watson E. Laughton and Mary H. Hughes, both of B.
FELCH—RUSSEY.—At People's Church parsonage, Boston, Sept. 2, by Rev. C. E. Davis, John G. Felch, of Concord, Mass., and Kate B. Russey, of Malden, Mass.

LAWRENCE—COX.—Sept. 3, by the same, Charles E. Lawrence and Mrs. Alice C. Cox, both of Malden, Mass.
JURY—BLACKBURN.—Also, Sept. 3, Charles Y. Jury and Alma A. Blackburn, both of Boston.

LONGLEY—PALMER.—Also, Sept. 7, Albert A. Longley and Evelyn A. Palmer, both of B.
STEWART—CARSON.—Also, Sept. 7, Duncan Stewart and Annie Carson, both of B.
RUNY—LEONARD.—Also, Sept. 11, Charles H. Runy and Ida T. Leonard, both of B.

BLUNT—NOTTING.—Also, Sept. 13, William H. Blunt and Susan Notting, both of B.
BIGHAM—HOLMES.—In Milford, Mass., at the parsonage, Sept. 14, by Rev. F. Nichols, Aaron Brigham, of Milway, and Mrs. Betsey C. Holmes, of M.

DAVIS—HENDERSON.—In Oxford, Me., Feb. 18, by Rev. H. B. Mitchell, Frank R. Davis and Mabel A. Henderson, both of Minn., Me.

Business Notices.

SARATOGA SPRINGS.
DRS. STRONG'S INSTITUTION.

Open all the year for patients on boarders, permanent or transient.
Popular Summer Resort. Location delightful and central. Table and appointments first-class. Society genial and well cared. Summer home of many eminent men of church and state and their families. Bath department complete and elegant affording the only Turkish, Russian, Roman and Electrotherapeutic in Saratoga.

Rheumatism and the Gout cease their twinges, the affected part is daily washed with Glean's Sulphur Soap, which banishes pain and restores the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glean's Sulphur Soap heals and beautifies, 25c. Glean's Hair Remover kills dandruff, 25c. Glean's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 minute, 25c.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

THE BOSTON PRIMARY S. S. UNION will open for the season on Saturday, October 3, at 3 o'clock, in Pilgrim Hall Congregational Church. All primary teachers and teachers of young classes in Sunday-schools are cordially invited. Lesson will be taught at 3 o'clock and service will hold one hour.

RE-OPENING.—The M. E. Church in Middletown, R. I., is to have a re-opening service on Friday, Sept. 25. The church has been greatly extended and improved at an expense of \$1,500. Neighboring pastors and people are cordially invited to be present. The programme will probably be a sermon in the morning followed by a collation given by the ladies of the church. The afternoon will be given to social intercourse. There will be another sermon in the evening. Former pastors are expected to be present.

THE ANNUAL MEETING OF THE W. H. M. SOCIETY will be held in the M. E. Church, Boston, Monday, Oct. 4. Business at 1:30, and public meeting at 2:30 p. m. Particulars next week.

Mrs. M. N. PUTNAM.

POST-OFFICE ADDRESS.
Rev. J. F. Sheild, North Stoughton, Mass.
Rev. E. S. Chase, San Diego, Cal.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 134 Wall St., N. Y.**

CARPETS.

J. H. PRAY, SONS & CO.,

Have an unusually large and attractive assortment of all grades of Carpets, exclusive designs and novelties in colorings, manufactured especially to their order for this season's trade.

PRICES LOW.

558 and 560 Washington St.

John H. Pray, Sons & Co.

THE

Woodstock Carpet

Excels all similar fabrics in smoothness of surface, closeness of weaving, and unlimited capacity for producing the most elaborate designs and delicate shadings.

It has acquired an enviable reputation for durability and permanent coloring, and fills all the requirements of an elegant Rug at a Moderate Cost.

558 & 560 Washington St.

SOLE AGENTS

THE UNITED STATES

BARRETT'S DYE HOUSE

ESTABLISHED IN 1804.

THE OLDEST DYEING ESTABLISHMENT IN THE COUNTRY.

LADIES' and GENTLEMEN'S Garments Dyed or Cleaned Without Rippling

— ALSO —
DYEING and FRENCH CLEANSING IN ALL ITS BRANCHES.

52 TEMPLE PLACE, BOSTON.

Send for Price List. Goods sent by Mail or Express.

DRESSES DYED WITHOUT TAKING APART

Lewando's French Dye House,
17 TEMPLE PL., BOSTON, MASS.
PRICE LIST SENT FREE.

CARD

While there is a growing demand for STERLING SILVER WARE for table service, many do not purchase it on account of the care and responsibility attending it. Therefore, we offer as a substitute a superior article of

Hard Metal Plated Ware,

in design, finish, and appearance fully equal to solid silver, and to which we invite special attention.

Bigelow, Kennard & Co.

JEWELERS, SILVERSMITHS, IMPORTERS

511 Washington Street, cor. West.

FLORIDA.

Dr. Harvey Knight, Bellevue, Marion Co., Florida, formerly of Lowell, Mass., offers superior home accommodations to those who are desirous of availing themselves of the advantages of mild Florida winters, whether invalids or otherwise. Medical treatment is given when requested. Belle view is the highest of Florida health, free from malaria, has good water good drainage good New England society and is of easy access.

For all other address Bellevue, Marion Co., Florida. References—Prof. G. G. Bush, Bellevue, Fla.; Jordan, Wakefield, Mass.

THE Smith American

The Family.

THE SONGS SHE LOVED.

BY LANTA WILSON SMITH.

sat alone and watched the summer sun-
light
Grow faint and fade along the western sky.
While earth grew still, as with the hush of
midnight.
That has no sound above the wind's low
sigh.
And singing there I thought of one I cher-
ished
So tenderly in days forever past,
Who, in her early springtime faded, perished,
A flower too fragile for life's wintry blast.
In twilight hours we often here together
Had walked among the summer's fragrant
bloom.
Nor dream I that death so soon our hearts
would sever,
And hide my darling in the silent tomb.
And here alone I wondered if she never
Came softly down on pinions white as
snow,
Drawn by a wish to be once more together,
Just as we used to be so long ago.
I wondered if among the angels singing,
She ever longed to hear my voice again—
The old-time songs she loved so well out-
ruling
To die away in some low, sweet refrain.
My heart was filled with new and tender glad-
ness,
I grasped my harp, unused, neglected long,
And soon, without a single note of sadness,
The sweetest echoes back her favorite songs.
And then a strange and holy calm fell o'er
me,
As if I knelt beside some sacred shrine;
I knew, invisible, there stood before me
Some spirit with an atmosphere divine.
I thought one moment that a white robe glist-
ened—
In the pale light my dim eyes were not
sure;
But this I know, that night my darling list-
ened
To sweet old songs she loved in days of
yore.

HOW THINGS WERE DONE.

An Allegory.

BY REV. ASA KENT.

PART VII.

(Continued.)

As Joshua took a walk for the sake of
the exercise, Zimri asked the privilege
of walking with him. He said: "You
know I never gave you trouble about my
station; but since we have pro-
gressed to a position where those who
plead the most ardent for accommo-
dation have the strongest hope of success,
I have concluded to urge my claim. I
have spent most of my time upon the
outposts, where we had hard fighting
and short allowance. I think it is high
time to try the loyalty of some of these
delicate commanders, who profess so
much interest in the war, and love the
cause so ardently. I wish to be accom-
modated at Endor this year. The enemy
there is subdued and brought under
tribute, and the man in charge is able to
set a good table, which would be a great
rarity in my family."

"Ah! Zimri," said Joshua; "you can
hardly begin to conceive the difficulties
which burden me. My judgment tells
me there ought to be a different disposi-
tion of things. We have men among us
who may be of some use in some places,
but who would be worse than nothing if
sent to places where hard labor and
fighting were called for. We are con-
strained by force of circumstances to
place them where they ought not to be,
and to lay heavy burdens on others
whose love for the honor of their God
inclines them to bear them with patient
resignation."

"How far shall we travel in this way
of progress," said Zimri, "before the
general interest will suffer great damage,
and the most ambitious will set at
naught your authority, and by love, or
shrewd management, contrive to accom-
modate themselves with the best parts
of the land which flows with milk and
honey? Then what will become of you,
and the rest of us?"

Joshua sighed, and answered: "I
have seen the tendency of things with
increasing solicitude; and my reason
tells me that if this selfish spirit con-
tinues, our general interests must be
greatly imperiled. But I look to God's
promises. He has given His Word, and
Israel must have this land. If our pres-
ent plan cannot succeed, the Lord will
devise other means. But when the ene-
mies are all subdued, if this selfishness
prevails, the strongest will oppress the
weaker, brotherly love will be destroyed,
and the tribes will be involved in strife;
at which the uncircumcised nations will
triumph and blaspheme the name of the
God of Israel. I expect we shall be
obliged to burden you with a heavy
charge another year; and I hope that
the patience which has sustained you
thus far, is not wholly exhausted."

"Indeed," said Zimri, "I think I have
a little left. It has helped me much that
I have acted from principle, and have
always taken the part of the work
assigned me. In this I feel an approving
conscience, and this is worth more to
me than the best appointment in the
land; and I am resolved to pursue the
same course while I am able to wield the
sword."

The captains of thousands met the
general for an extra session, and Zimri,
one of their number, presented a letter
from Eliah, which ran thus: "I learn,
with surprise, that my name is down for
Libnah, bordering on the hill country. I
did but just survive the year at Hebron.
It is too much to ask me to risk the life
of my family and myself at Libnah. If
I can have no better accommodation, I
shall tender my sword, and seek my own
advantage in a garison where I shall be
saved from these frequent changes."

"I propose," said Zimri, "that we ac-
cept his resignation."

It was immediately agreed to by all
present.

Eliah was filled with consternation
when he heard of the action. He ap-
plied to Zimri to withdraw his note, but
found it was too late. He wept bitterly,

and hardly knew what to do. Zimri said:
"You must go and settle the matter
with Joshua. I cannot help you." Poor
Eliah entered the general's tent in tears,
and said: "I think I was too hasty in
writing that note. My feelings were
hurt. I did not expect that you would
decide so quickly; and I should be glad
to take back my resignation."

Joshua replied: "My son, you are a
vigorous young man, just beginning this
warfare; yet you were the first that
claimed of me a pleasant and easy ap-
pointment. Did you think of those who
had seen hard fighting for years, and
really needed special consideration, and
then conclude you ought to have the
first choice as to accommodation? It
would seem that you expected ease when
you entered the ranks; but the main ob-
ject should be to fight valiantly for God
and our inheritance. You have much to
learn, for you have overestimated your
talents as a warrior. Libnah is yet un-
supplied. If you will go cheerfully, and
labor faithfully, I consent to it."

"I will go and do the best I can," said
Eliah; "and I hope I shall learn not to
be so hasty."

There were valiant men of war who
were filled with mortification and dis-
gust as they saw some of the captains
stooping to scheme, and to urge their
claims for selfish purposes. They were
much tried, also, as they witnessed the
great anxieties of messengers who came
from various places to obtain the right
sort of men. They prepared and pre-
sented a paper, which read as follows:—

"To the General Superintendent of
the armies of Israel: We have deeply
sympathized with you as we have seen
your tent surrounded, and your private
walks for exercise and meditation in-
vaded, and you yourself annoyed with
incessant entreaties for such and such
appointments. It would almost seem as
if Israel had forgotten that we have the
promise of God to go forth with our
armies; and that all hope of success is
now expected from an arm of flesh. We
assure you those are not our views or
feelings; and we wish, as far as we can,
to relieve you from these perplexing
burdens. We respectfully request you
to station us where, in your judgment,
we may best promote the general suc-
cess, and we will convince all that we
did not enter the ranks for ease or self-
interest. We subscribe ourselves, your
obedient servants."

(Continued.)

The twenty-five captains whose names
were to the document came to the
general's tent. The leader read the
paper, and gave it to Joshua, whose face
indicated his pleasure. He took it, and
said: "I am exceedingly gratified to be-
hold your loyalty to the God of Abra-
ham, who promised us these lands. You
are worthy of the name of the children
of Abraham. He sought not his own
ease and convenience, but dwelt in tents
and endured great privations—both
himself and his family. He looked for-
ward by faith, and saw a goodly inheri-
tance for a great and mighty nation, and
rejoiced in hope of the coming good.
We need the faith of Abraham in order
to conquer. Then one shall chase a
thousand, and two put ten thousand to
flight. You have heard the arguments
for progress and improvements; the
qualifications necessary in the way of
intellectual culture to prepare warriors
for the times. But, so far as I have ob-
served, the old-fashioned sword is even
now, more powerful, when we can find a
nerved arm to wield it, than all the poi-
soned ingenuity which in these days
seeks to substitute something in the
place of this sword. Go forth, my
brethren, captains in the army of the
Lord of hosts, and your endeavors shall
not be in vain!"

[At the close of the manuscript copy
of this quaint, ingenious allegory,
Father Kent appended this sentence:
"Here I must close for the present.
But there were many other cases full
of instruction to an observing mind. If
circumstances should permit, I may be
able to pen some of them hereafter." I
think the opportunity never came.
There is in the possession of his surviv-
ing daughter, Mrs. William Tallman, of
New Bedford, Mass., a manuscript jour-
nal of more than four hundred closely
written pages, which is exceedingly in-
teresting, and which gives graphic pic-
tures of the early struggles of our New
England preachers. He told them when
privations and hard labor were the rule;
and he had his full share, for he never
shrank from duty. The original manu-
script of this allegory is to be deposited
in the archives of the Methodist His-
torical Society.—W. T. WORTH.]

"How far shall we travel in this way
of progress," said Zimri, "before the
general interest will suffer great damage,
and the most ambitious will set at
naught your authority, and by love, or
shrewd management, contrive to accom-
modate themselves with the best parts
of the land which flows with milk and
honey? Then what will become of you,
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weaker, brotherly love will be destroyed,
and the tribes will be involved in strife;
at which the uncircumcised nations will
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when he heard of the action. He ap-
plied to Zimri to withdraw his note, but
found it was too late. He wept bitterly,

PEARLS FROM EPPING CAMP- GROUND.

Reported by ELLA C. G. PAGE.

"When the Lord puts the gospel
trumpet to a man's mouth and tells him
to blow it, He is going to give him puff
enough to do it."

"Keep yourself in the middle of the
gospel path, and the brambles and bushes
beside the way will not hit you in the
face."

"God Almighty yields to a determined
soul."

W. McNally.

"In the far-off Southern seas, as a
ship sails along 'neath the glorious
stars, the officer of the night asks the
watchman, 'What of the night?' and the
answer comes, 'The Cross is bend-
ing over us, the morning draws nigh.'
Sinner, tossing on life's troubled sea,
the Cross is bending over you; may it
lead you to the morning of unclouded
day!"

H. H. French.

"Time is too weighty a thing to be
thrown away and left in the rubbish."
"The treasury of memory will be full
of sweet memories if we put them
there."

"The immortal soul in its wide range
swings through the breadth and width
of eternity."

"If you lower yourself to the level of
devils, you must go into their company
and estate."

O. H. Jasper.

"The large and bountiful promises
are given to those who obey."

T. Tryie.

"We never hang our most beautiful
things on the outside of our houses.
The gate to glory is beautiful; it must
be lovely inside."

"There are moments in a human life
that have wrapped up in them the mys-
teries of eternity for its individual own-
er."

D. E. Miller.

"At the funeral of Christ the sun
veiled itself in darkness, the heavens
wept, and the earth rent her bosom with
the sobs of sadness."

"There is no death, only its shad-
ow."

"There are gates on the four sides of
the heavenly city, and you can get into
it on whichever side you come to it."

"When you fill a human soul with
hopes of immortal life, you drive the
devils out of it."

Chaplain Crawford.

"The first word spoken by Christ as
He sat on the Mount was 'Blessed';
not a prayer, not a wish, but a decree
that His people shall be blessed because
He says so."

"Of course the father said the prodigal
son a great way off, for he was lost
for him."

"We hear on earth the voices we
listen to hear."

C. Parkhurst.

"The church is the light-house of the
world from Calvary to the day of judg-
ment."

"Christ took the black flag of de-
spair away from our graves, and planted
over them the white banner of an eter-
nal hope."

L. B. Bates.

"Paul is an example of what God will
do for any man who trusts Him."

"Christ is the central sun of our
Christian system. If you detach Chris-
tianity from Christ, it vanishes away
into intellectual vapor."

"Infidelity can only build up two
barren peaks, and beyond them he
knows not what may lie. The Chris-
tian sees a light streaming over the hills
that enclose him, and he knows that be-
yond them lies his home."

"Commit all you have and are to Him,
and don't worry out your experience."

O. S. Baketel.

"I think it would be very hard to kill
off a minister that God intended to
keep alive."

"You should tell your experience, and
to do that you should have an experience
to tell."

M. Howard.

"God has got now or this world."

C. U. Dunning.

"God does not promise a blessing to
the successful servant, but to the faith-
ful one."

C. J. Fowler.

RACHEL.

BY ELEANOR S. DEANE.

Poor "Aunt Rachel" was falling—
falling rapidly. In truth, she was on
her death-bed. She had done all the
work that was to be done by her on
earth. Born a slave in New England,
but made free in early life by the law
of the State, she had worked in the house
of the great family who had owned her
parents until, having a family of her
own, she had set up for herself in a cot-
tage given her by her master. There
she still did odd jobs for the Herberts,
her benefactors, assisting when there
was extra company, or in an emergency
of any sort, and making a comfortable
living—eased out with gifts of all kinds
from "missus"—by taking in washing,
clear-starching and cake-making. Sev-
eral sons and daughters had played
about her cottage, grown up and gone
away to look out for themselves—all
but the youngest, the child of her old
age.

Dick, a bright, handsome boy about
eighteen years of age, the joy of his mother's
heart, had such a desire for learning
that he had been sent to school during
the last year, whenever there was a
school, so that his mother took great
pride in him as a scholar. Great com-
fort, too, Aunt Rachel found in this
reading, for she was a pious soul and
loved the Bible—all she knew of it—
and hoped Dick would learn enough to
read it to her. She had many passages
of Holy Writ, mutilated, no doubt, but
not spoiled, stored in her "heart of
hearts," which had consoled her in times

of trouble, helped her in temptation, and
afforded her ground for blessed anticipa-
tions.

Now Rachel was on her death-bed,
and she knew it. Can any one in health
conceive of the state of mind that comes
of such a consciousness? Rachel did not
reason about her condition and her
hopes. She knew no creed. She knew
herself a sinner. She believed that
Christ had died for her. She loved Him.
She was sure He could save her soul,
and that He would do it. He had prom-
ised. She had no fear. She expected to
see Him who had given His life for her
somewhere, beyond the sky, in some
glorious habitation. But there was poor
little Dick. As he was all in the world
to her, so was she all to him. Who was
to care for the child when she should be
gone?

The little fellow was staying from
school to take care of her. He waited
on the mother whom he loved with
entire devotion, making her cup of tea,
bringing her the food sent from the man-
sion house, tidying the room, smoothing
her pillow, spreading the coverlet over
her, wistfully watching her in her
broken slumber, hanging over her when
she awoke, anxious ever to be doing
something for her comfort.

"Dickey," she would say, "ye'll be a
good boy, won't ye?"

"Yes, mammy."

"And ye won't go with great rough
Pete, and learn to swear and fight and
go off sailing Sundays?"

"No, mammy!"

"What will you do, Dickey?"

"I'll run errands, I'll hold horses, I'll
black boots, mammy, and go to school."

"So ye will, Dickey. And ye'll be-
lieve in the good Lord, won't ye?"

"Yes, mammy."

"I'm feared ye'll have trouble, but the
good Lord, He had trouble too, and
ye'll go to Him?"

"Yes, mammy."

"Now, Dickey, get the Testament,
and read what the Lord said 'bout hav-
ing no sort o' trouble, and 'bout dem
mansions."

Dick brought the Book and found the
place.

"Now, Dickey, get right up onto the
bed and come close up to my face;
ye'll see if I couldn't hear ye well."

Dick obeyed. He had spelled out part
of the chapter before, and Aunt Rachel
herself had heard it read many times.
She loved it. He began: "Let not
your heart be troubled."

"Troubled, Dickey, I members."

"Troubled; ye believe in God, be-
lieve also in Me. In my Father's house
are many mansions."

"O yes," Rachel said, with clasped
hands and upward look, "many man-
sions; bigger 'n more of 'em than the
great houses the squire lives in. Go on."

"If it were not so, I would have told
you. I go to prepare a place for you."

"Yes, yes, Dickey, He's prepared a
place for old mammy."

Poor Dick had to swallow something
in his throat before he could go on
again.

"And if I go and prepare a place for
you, I will come again and receive you
unto myself."

"Oh, He says He'll come, and I sha'n't
have to go alone. I'm so glad of that!"

"That where I am, there ye may be
also. And w-h-i-l-l—"

"Now, Dickey, that's too hard. Skip
down a little. There's something 'bout
loving and comforting, and a verse be-
fore that—'If ye shall ask anything in
My name I will do it.' Rachel's lips
moved with the prayer that was in her
heart for her boy.

"If ye love Me, keep My com-mand-
ments, and I will pray the Father and
He will give you another comforter."

"Seems 's if I never knowed 'bout
dat; He always comforted me Himself."

"That He may abide with you for-
ever."

"Yes, forever."

Slowly, with "mammy's" help, the
lad read on, skipping the hard places,
the sick woman commenting as the
blessed words came to her now with
new meaning; and thus engaged, Mrs.
Herbert from the mansion house found
the two. She had come to bring com-
fort to the faithful servant she had
known all her life, and loved as an in-
dignant and careful nurse, a good serv-
ant, and, best of all, as a fellow disci-
ple of her Lord.

"Now, Dickey, run away a little till
mammy wants ye, I must talk with the
missus."

Dickey was glad to run to the back
of the house where, on the grass under
a tree, he could shed the tears he had tried
to restrain so long.

"O Miss Agnes," Rachel said, "I
feel 's if I'm goin' to die, and I'm fear-
in for him. What's goin' to come of him?
I'd knowed he'd be all right, I'd as lief
go now as not. I'm so beat out like
I'd be right glad 'n' for him."

"Dear Aunt Rachel, don't be troubled
for Dick. He shall be taken care of. I
will see to that, I promise you, Aunt
Rachel."

"O Miss Agnes, ye're too good; ye al-
ways was good. It's a'most like the
Lord himself. He says I no need to be
troubled. I believes ye'll do what ye
says. Be ye'll do it, dat's nough. I sha'n't
be a bit troubled any more. Bless ye, He'll
wont ask what ye'll do with him. He'll
be good, 'n' bimby I shall see him again
in dem mansions, 'n' you, too, Miss
Agnes. I 's'pec I shall find old Jake
there. No, no, he wasn't so old neither.
That's the place. Jake won't be so old
as I. Yes, heaven's the place. On, ye
mighty good. Poor Dickey! He loves his
old mammy. He's mighty took with
larnin', but I couldn't teach him
nothing."

"He shall go to school, Rachel, and I
will teach him myself. He shall be well
brought up. He is a bright and good
boy."

"O missus, you make me so happy."
There was nothing more to cloud the
soul of good old Rachel. She lingered a
little longer, cared for by those whom
she had served and who had ever be-
friended her, and with Dickey's head
beside hers on the pillow, she died as

peacefully as if she but went to sleep.

True to her word, Mrs. Herbert took
care of the boy with almost the affection
of a mother. So bright, so grateful, so
willing, so generous and affectionate was
the little fellow, so susceptible to all
good influences, so strong, as he grew up,
to resist the bad, so studious, so per-
severing, he fulfilled all the promise
of his childhood and all the hopes of his
benefactress. He went through a liberal
course of study, became a minister and
a missionary, and still lives an honored
and beloved servant of his blessed
Master.

AFTERWARD.

The path was long, but when she reached the
end
The object of her quest, a grave, was
there:
The grave of one who was her dearest
friend.
Whose loving thought had lightened every
care.
The two together long had journeyed here,
And bore each other's burden day by day,
Shared every joy, and many a hope and
fear;
Nor dreamed they of the parting of the
way.

They came almost unconscious to that hour,
They thought their prayer a loving God
must hear;
That, in the fulness of His grace and power,
He would spare each to each for many a
year.

And so, when the dark shadow fell at last,
And one went on, God holding by the hand,
And one turned back to live but in the past,
Grieving because she could not under-
stand,—

There hung a pall upon her earth and sky,
Since he was spared earth's sorrow and its
pain;
But, afterward, the Comforter drew nigh;
And her worn soul beyond its prison bar
Saw, as in vision, the dear friend she wept
for;
And, as in vision, the dear friend she wept
for;
No weariness again, no vigils kept;
There pain and death and sorrow are un-
known.

Was she resigned to bear this bitter loss,
Since he was spared earth's sorrow and its
pain?
Yes; for love's sake she took her heavy cross,
Thinking each day how precious was his
gain.

She could not know why they must part so
soon,
She must not doubt or question God's dear
will;
And so she asked of Him that God's great
love
The sweet submission that could trust Him
still.

—Christian at Work.

Our Girls.

MAGGIE'S ANSWER.

BY KATH S. GATES.

"I do wish that there was something
I could do," thought Maggie wist-
fully, as she patiently tended baby
while her mother was away washing.
Baby was very heavy, and Maggie was
only a young girl, and when he fretted,
as he had all this morning, and persisted
in being held all the time, her arms were
very, very tired.

But there was no other way; they
would have nothing to eat if mother
did not work, and there was no one to
take care of baby but Maggie.

Usually she was as bright and cheery
a little body as you would often find, but
to-day she looked troubled and per-
plexed.

Last Sunday in the Mission School
Miss Grey had told them how much
Jesus had done for them, and then she
had asked them all to try and do some-
thing that week for Him.

All the week long Maggie had been
thinking about it, and wishing that she
knew what she could do; but though
she had pondered earnestly, she had
not been able to think of anything
that a girl like her with a baby to
tend from morning to night could possi-
bly do.

"I'll have to tell Miss Grey that I'm

Church News.

MASSACHUSETTS.

Charles St. African M. E. Church.—This church enjoyed the services of Rev. Dr. J. W. Chickering last Sabbath. Rev. J. H. Jenifer, the pastor, baptized eight colored infant children in a very solemn and impressive manner. One of these little ones was given the name of Ulysses Simpson Green, and another bore the name of Col. Robert Shaw.

Topleyville.—Rev. B. A. Griffin, of Albany, preached very acceptably at our church here, and also in the old Congregational church. Special meetings have been held for a week, one of them being a union love-feast of the churches of Salem, Peabody and Middleton. Seven persons were received into full communion at the last Sabbath service.

West Pittsburg.—Meetings are being held every night in this church. The pastor is assisted by Mr. W. L. Parker and wife, evangelists from Maine. A number of conversions are reported.

Orange.—The Conference year opened under very encouraging circumstances, with the old pastor, Rev. C. R. Sherman, returned for the third year. The praying band that was organized last winter for special work has continued through the best season, and the result has been very cheering. The church has been growing in numbers from probation and discharges during the season. Eight persons have been received into full communion during the past month—six by probation, and two by letter. The contributions on the Sabbath day have nearly doubled, and the pastor's salary is met promptly. The Sunday-school has also been advancing both as to numbers and efficiency under the leadership of Brother A. W. Chase, the devoted superintendent.

At West Abington a good work of grace is in progress. Several have professed conversion. Bro. F. A. Everett is the energetic pastor.

North Stoughton and Tower Hill are contemplating themselves on securing the services of Rev. J. F. Sheffield for the remainder of the Conference year.

Bro. A. P. Palmer continues to push things at Brockton. His pastorate has been signally blessed of God. The next session of the New England Southern Conference is to be held in Brockton. The Conference may expect a generous welcome.

Campello is fast developing into a first-class appointment. Rev. A. W. Kingsley has wrought well for this church. Harmony and peace prevail at Stoughton. Since Conference some have been converted, and the church has been greatly quickened. Bro. Patterson finds a pleasant home with an appreciative people.

At the Brockton West Church there is great improvement along all lines of church work. Bro. L. A. Horton, the popular pastor, has taken unto himself a wife.

Rev. W. L. Hood finds great satisfaction in cultivating his large and hopeful field. South and East Braintree afford excellent opportunities for work.

Sunday, Sept. 6, was an interesting day to our church in Holbrook. In the morning a large congregation was present. Five were baptized and eight were received into full communion from probation. In the evening one young man asked for prayers.

KAST MAINE.

BANGOR DISTRICT. A good religious interest prevails in Bangor. Several have been converted. The pastor's wife, Sister L. Marsh, has been very sick, but is now convalescent. Several have been baptized and received into the church in Oakfield since last report from there.

According to an estimate based upon an approximate count, seventy-five persons experienced the renewing of the Holy Spirit at the Foxcroft camp-meeting.

Revs. P. E. Brown and A. S. Laid and Dr. Pierce rendered valuable service at the Aroostook camp-meetings. They were in the Spirit, worked faithfully, and preached sermons packed with good things. The visit of Dr. Pierce was helpful to our cause. The readers of Zion's Herald will pursue it with more interest, and it is hoped that many more of our members and friends will desire this household visitor enough to subscribe for it.

NEW HAMPSHIRE.

The most interesting and profitable meeting of the W. F. M. B. was held on the Heding camp ground, the Wednesday preceding the camp-meeting. There were both interest and profit, was evidenced from the fact that many who came in to hear of a few minutes stayed through the service. The meeting began with a half-hour prayer service; this was followed by reports from auxiliaries. Papers were read as follows: "Reasons why We Fall," by Miss Garland, of Weymouth; "Our Missionaries," by Miss Hartford, of Dover, was repeated by request. It was considered a very valuable document. "Taylor's Life and Work," by Mrs. Tash, of Dover; "Suggestions for Conducting the Annual Meeting," by Mrs. C. U. Downing. This was the work for the morning. In the afternoon, Mrs. Legro, of Great Falls, answered the question, "What Proportion of Believers are Home Workers?" Some stirring figures were given in this paper that astonished more than one pastor. This was followed by Mrs. Scott, of Great Falls, on "Undivided Heart and Object the only Hope of the W. F. M. S." The meetings were well

attended, and the discussions very interesting. There was a large measure of enthusiasm, and a deep spiritual interest. From the ability of the papers and tact in conducting the meetings, so well presided over by Mrs. Durrell, it is thought the sterner sex must look out for their laurels.

CONNECTICUT.

BISHOP MALLALIEU IN NORWICH. The announcement of union services in our city and the great privilege of seeing and hearing our New England Bishop, from New Orleans, was hailed with delight by all Methodists and many others. As is always the case with Bishop Mallalieu, he was promptly on hand to meet his engagement, and the highest expectations of the people have been more than realized in his genial, happy, and yet manly and dignified bearing on every occasion. He preached two very instructive, practical and able sermons; his style of delivery being easy and deeply impressive, and his thoughts attended by the union of the Holy One. The morning sermon was preached in the East Main St. Church on the occasion of its reopening after extensive repairs, which greatly improved its appearance and comfort. The evening sermon was delivered in the Central Church; the congregations in both instances being very large.

On Monday at 10 A. M., many of the ministers on the Norwich district came together to greet the Bishop and listen to a very timely and able address bearing upon Methodist usages, and what we may now expect from a divinely anointed ministry and membership, with allusions to past achievements and outlining future victories.

In the evening at 7.30 o'clock, the ministers and people assembled in the Central Church for the purpose of giving the Bishop a "reception." The audience was large and the interest of the occasion was delightfully sustained by the varied exercises until nearly 10 o'clock. Presiding Elder Robinson presided, and gave the address of welcome in a pleasing manner, and he was followed by Rev. Messrs. Lipsett, Leavitt and E. M. Taylor in brief, instructive and interesting speeches. The balance of the time was given to Bishop Mallalieu, who in a very entertaining manner introduced his Southern work and dwelt upon its demands; calling upon his hearers for their prayers continually and for their contributions as they might be able. Then followed a season of the heartiest handshaking and expressions of good-will. Many times have we heard the expression, "He is a Bishop of the people," which in view of genuine popularity and usefulness is not a small compliment. Most precious and lasting impressions have been made upon the minds of all classes of the people who came in contact with him, and Bishop Mallalieu will have a hearty reception whenever he may be able to visit this city or Norwich district.

RHODE ISLAND.

Mr. Francis Nicholson has been interested in the Harris Avenue Methodist Church, Providence, from the beginning of the enterprise. He has been a very efficient helper in the various offices of local preacher, trustee, steward and Sunday-school superintendent. Being about to leave for a visit with his family to the old country, the Sunday-school presented Bro. N. with resolutions highly appreciative of their regard for him and his labors among them. Rev. E. J. Jones, the pastor, in a feeling address presented the resolutions to Bro. N., who made an appropriate response. At the same time the Sunday-school also gave him a pair of gold-bowed spectacles.

The Methodist church edifice in Middletown is being greatly improved in appearance. A new room has been added for the infant department of the Sunday-school. The pastor, Rev. W. A. Wright, was greeted with a large audience, Sunday, Sept. 6, on his return from his vacation. Earnest efforts are made to improve the already spirited singing in this church.

Rev. W. A. Wright supplied the pulpit for Pastor Allen of Portsmouth, Sunday, Sept. 6.

The Methodist Church in Centerville is to be strengthened.

The Providence Methodist Ministers' Meeting began its weekly sessions, Monday, Sept. 7, in the Chestnut Street Church. Only a few were present, no notice having been given in the daily papers.

St. Paul's Methodist Church, Providence, is being enlarged. When completed, it will seat about 650, some two hundred more than now. It will probably be occupied in about two months. This is an active, vigorous, successful church. Rev. C. H. Ewer, the new pastor, is succeeding well.

Rev. N. T. Whitaker has the sympathy of his brethren in the shadow that fell upon him and his companion during his vacation. They rejoice also with him that on the other side all is bright.

Obituaries.

Brother A. WILLARD PAIGE died at New Salem, Mass., July 12, 1885, aged 67 years. He was a native of New Salem. His life had been a life of service to God and to his fellow-men. He was a man of great piety and a true Christian. He was a member of the church at New Salem, and a faithful worker in the cause of Christ. He was a man of great influence in his community, and his death is a great loss to the church and to the world.

Brother W. P. MARTIN died in Swampscott, Aug. 13, 1885, aged 55 years less ten days. He was born in Marblehead, and was the son of Ebenezer Martin, who was drowned when his son was five years old, thus being left to the care of his widowed mother, for whom he always had great reverence and affection, and by whose side, at his request, he was buried in Marblehead. No one of his family had ever been out of great tribulation, and at once united with the Methodist Episcopal Church, with which he has ever been identified and for which he has ever been a faithful worker. He was married three times: to Mary Martin of Marblehead, to Cynthia Martin of Methuen, and to Cynthia Smith of Bath. He by his first two wives had eight children.

one during the latter months of his life was one of increasing power and love to himself, wife to those who are left behind, his ardent prayers, his warm and loving testimonies, and his earnest exhortations in the social meetings, must prove a source of future comfort.

His sickness, though short, was marked by a sincere trust in the Saviour. His death was a triumphant one. His last communication was a testimony to his wife and children that his trust was in Him that is mighty to save.

In the death of Brother Paige the church has lost a good man, an earnest worker, and a faithful steward.

Brother VARNUM V. VAUGHAN died at North Prescott, Mass., July 15, 1885, aged 59 years. Brother Vaughan was a native of Prescott, and his immediate vicinity had been his home for most of his life. He served his country in the war. He was a member of the church at North Prescott, and a faithful worker in the cause of Christ. He was a man of great piety and a true Christian. He was a member of the church at North Prescott, and a faithful worker in the cause of Christ. He was a man of great influence in his community, and his death is a great loss to the church and to the world.

Mrs. HANNAH S. WINLOW died at her home in Hanover, Mass., Aug. 3, 1885. She was a native of Hanover, and was a member of the church at Hanover. She was a woman of great piety and a true Christian. She was a member of the church at Hanover, and a faithful worker in the cause of Christ. She was a woman of great influence in her community, and her death is a great loss to the church and to the world.

JOSEPH GARRATT, for many years a faithful member of the Stratford M. E. Church, died at Stratford, Conn., Sept. 12, 1885, aged 68 years. He was a man of great piety and a true Christian. He was a member of the church at Stratford, and a faithful worker in the cause of Christ. He was a man of great influence in his community, and his death is a great loss to the church and to the world.

At a meeting of the official board of the M. E. Church of South Berwick, Me., the following resolutions were adopted:—Resolved, That in the line of wisdom has been to remove suddenly from our midst our dear brother, Rev. W. H. HUTCHINSON, therefore,

1. That we feel his death to be a severe bereavement to us, and while we cannot understand the ways of God, yet we humbly bow to His will.

2. That we bear glad testimony to Brother Hutchinson's life of faith and love, and to his faithful service to the church and to the world.

3. That we are deeply indebted to the Christian body which pervaded his life and prepared him for the sudden change from this to a higher life in heaven.

4. That we tender to his bereaved wife and family our sympathy in this great affliction, and commend them to the eternal God who has said, "I will never leave nor forsake thee."

5. That a copy of these resolutions be presented to the church, and that they be entered in Zion's Herald and Free Press and Journal, and that they be entered on the church record.

Committee on Resolutions.—R. C. FERNALD, Chairman. W. M. SANBORN, Secretary. H. C. PRAY, Sec. of Board.

THE DEATH OF MR. LYON MORRIS KNIGHT, at Bath, N. H., recently deserves an extended notice from an able and godly person, well acquainted with his life. In lieu of such testimony, I give this tribute to his memory.

Professing religion at the age of fifteen, and closing life near his 82nd birthday, a widow many years, bereft of her husband, and the last of life spent without one member of her home to console her; her three sons dying young, and her only remaining life's work, for many years unable to attend the church of her choice, yet so faithful to the church to which she was united, that she was regarded among the foremost and most devoted of its members; her home usually the place of meeting of all the women's meetings of the parish; always patient and resigned to the sad providences of her life, which to the very last seemed to pierce her heart like a sword; her husband a wise counselor in all matters of a secular and religious character; never involved in any strife or quarrel; extremely charitable to all who came to her for aid; her life a life of character by which she gained the esteem of all who knew her, so that non-church people exclaimed from her death, "What a life!"

But those who saw her faith in her last sickness, and her death, and her life more deeply. The writer repeated these words from the desk of your soul: "Her 'Yes' to God was the force of her long, faithful life. The M. E. Church to which she belonged, and the Congregational Church at which she worshipped, were both honored by her life. May both churches possess many members as rich in faith and love as Mrs. Knight, in the prayer of rest."

PATRENA E. DAVIS, wife of Bro. J. A. Davis, was born in Haverhill, N. H., Feb. 25, 1829, and died in the village of Swanton, Vt., Jan. 19, 1885, where she had lived for more than thirty years.

She was a devoted Christian, and was a member of the church at Haverhill, and a faithful worker in the cause of Christ. She was a woman of great piety and a true Christian. She was a member of the church at Haverhill, and a faithful worker in the cause of Christ. She was a woman of great influence in her community, and her death is a great loss to the church and to the world.

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One daughter of each of these alone remains. His widow during the last eleven years has been a most devoted companion, and by her untiring labors under sad and arduous labors and care through the long period of his decline and sickness, has awakened the deep gratitude and esteem of his surviving children and relatives. Though his opportunities for education were limited, he early evinced a love for books, and acquired most useful knowledge. He was especially fond of sacred music, and was chorister at some periods of his life. The good old hymns were his delight. His daughter says: "The sweet songs of Zion which in earliest childhood I was accustomed to hear him sing, left upon my heart an indelible impression for good, and these sacred strains will never be effaced from memory's tablet while eternal ages roll. These sacred cadences found an echo in my heart, and made me feel that our holy religion was a divine reality. We always believed our father was a man true to his promises, and that he was a true disciple of Christ. We all believe he sleeps in Jesus, and has entered that rest which remaineth for the people of God." Such is the testimony of those who knew him best. His trust and hope in Christ during his sickness were often declared, and though he, in sense, his unweariedness, said, "I am a sinner saved by grace," yet he also felt assured that he had kept the faith, fought a good fight, and had a crown laid up for him in heaven.

In 1844 he moved to Swampscott, where he lived on a small estate, and opened a boarding-house and prospered. When poor he was liberally, and once said "that he felt the Lord prosper him on that account." Through his influence, many of his Methodist friends were established in Swampscott. Before the people were prepared to erect a church edifice here, he was a faithful laborer, and a minister he would board him gratuitously for a year, and Rev. E. S. Best became pastor. The church was organized and soon the present church edifice, largely owing to his efforts, was erected. Many things done by him in the cause of the church, especially his gift of \$1,000, which recently he received the church of debt. He was a generous and liberal man, doing good in many ways. Bro. Martin had marked peculiarities, but these were all of a good nature, and were used to benefit mankind. He lived long, and did much to endear himself to his family and friends and to the church. From his labors for many years, he had a large number of converts to the church, and all bear grateful memories of the kindness with which he ministered to their wants.

In her last illness she was resigned to God's will and supported by His loving hand. She passed away, as she herself expressed it, "simply clinging to the cross of Christ."

Rev. NELSON MARTIN dropped dead in his own door, while turning at grand age for his son Curtis, Sept. 25, 1884. He had often expressed a desire to go quickly; he had a dread of helplessness. He died near Liverpool, Me.

"Father" Martin, as he was almost instinctively called, was born Nov. 14, 1807, in the town of Wiscasset, Me. He was a farmer until he was twenty-eight years of age, when he entered the Methodist ministry. He was a man of great piety and a true Christian. He was a member of the church at Wiscasset, and a faithful worker in the cause of Christ. He was a man of great influence in his community, and his death is a great loss to the church and to the world.

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NATURE'S REMEDY
Vegetine
THE GREAT BLOOD PURIFIER
BEAR IN MIND

that when your blood becomes impure the safeguard against serious illness is to at once resort to some reliable remedy. Long experience with Vegetine proves beyond question that it is the best blood purifier known.

DON'T ALLOW BLOTCHES
and pimples to disgrace you when there is a positive cure to be had in the timely use of

REST AND SLEEP
are indispensable, would you enjoy sound health it is to at once resort to some reliable remedy. Long experience with Vegetine proves beyond question that it is the best blood purifier known.

NEVER GIVE UP
however serious your case, whether of Scrofula, Liver or Kidney Complaint, Salt Rheum, Rheumatism or any disease arising from an impure state of the blood until you have given Vegetine a thorough trial. It is a remedy for just such a class of diseases, and in numerous cases, which all efforts have failed to reach, it has proved to be of great efficacy.

The Only
medicine I ever found that helped me at all in my case, and I have not had the Rheumatism since I took it.—J. W. STANLEY, Providence, R. I.

A professor in a medical college once said to his class: "put your hands in a vice and draw them until the pain is all you can bear, and that's rheumatism; turn the screw once more, and that's neuralgia; and continue, the medical profession knows no cure for either." That was before the discovery of Vegetine, which does and will cure all such diseases, and is a sure cure for both rheumatism and neuralgia, and many physicians use it regularly, frankly admitting that they can prescribe nothing else so effective.

Many persons have tried so many so-called remedies, without benefit, that they have no faith to try more, but it is worth your while to try **Vegetine**, for it is a sure cure for all such diseases, and is a sure cure for both rheumatism and neuralgia, and many physicians use it regularly, frankly admitting that they can prescribe nothing else so effective.

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Ask your druggist for **ATHLORPHOROS**. If you cannot get it of him we will send it express paid on receipt of regular price—\$1.00 per bottle. We prefer that you try it from your druggist, but if he hasn't it do not be persuaded to try something else, but order at once from us as directed.

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There is no need of one trying to guess to please himself, when a few drops of **ATHLORPHOROS** will relieve you. We have tried it in all our cases, and it has cured us all. It is a sure cure for all such diseases, and is a sure cure for both rheumatism and neuralgia, and many physicians use it regularly, frankly admitting that they can prescribe nothing else so effective.

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HALL'S HAIR RENEWER.

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Sulfur Hair Renewer, as observed by me in very many cases. It will certainly restore the hair to its original color, and it cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sanden, 1010 Spruce st., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking

